Christian Reflector.

REV. H. A. GRAVES, EDITOR.
WM. S. DAMRELL, PUBLISHER.

BOSTON, WEDNESDAY, SEPTEMBER 13, 1843.

VOLUME VI.—NO. 37.
WHOLE NUMBER, 271.

A RELIGIOUS AND FAMILY NEWSPAPER,
Published Weekly,
AT NO. 11 CORNHILL, BOSTON.

TERMS.
When sent to one individual, and payment received in advance.

Single paper, - - -	$2 00
Seven copies, - - -	12 00
Thirteen copies, - - -	22 00

Ministers who procure 5 subscribers, shall receive their own paper gratis, so long as they shall annually send us $10 in advance for the same.

All COMMUNICATIONS should be addressed, *Post Paid*, to WM. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

This paper, having an extensive circulation in the country, affords a good medium for ADVERTISING, to all who have dealings with traders in the interior.

The Christian Reflector.

To my own Soul.

Not on a prayerless bed, not on a prayerless bed
Compose thy weary limbs to rest,
For they alone are blessed
With balmy sleep,
Whom angels keep.
No! not though by care oppressed,
Or thought of anxious sorrow,
Nor though in mazy coil perplexed
For coming morrow,—
Lay not thy head
On prayerless bed.

For who can say, when sleep thine eyes shall close,
That earthly cares and woes
To thee may e'er return?
Rouse up, my soul!
Slumber control,
And let thy lamps burn brightly:
So shall thine eyes discern
Things pure and sightly.
Taught by the Spirit, learn
Never on prayerless bed
To lay thine unblessed head.

Bethink thee, slumbering soul, of all that's promised
To faith, in holy prayer:
Lives there within thy breast
A worm that gives unrest?
Ask peace from heaven,
Peace will be given;
Humble self-love and pride
Before the Crucified,
Who for thy sin has died;
Nor lay thy weary head
On thankless, prayerless bed.

Hast thou no pining want, or wish, or care,
That calls for holy prayer?
Has thy day been so bright
That, in its flight,
There is no trace of sorrow?
And art thou sure to-morrow
Will be like this, and more
Abundant? Dost thou lay up thy store,
And still make place for more?
Thou fool! this very night
Thy soul may wing its flight.

Hast thou no being than thyself more dear,
Who tracks the ocean deep,
And, when storms sweep
The wintry lowering skies,
For whom thou wakest and weepest?
O! when thy pangs are deepest,
Seek then the covenant ark of prayer,
For He that slumbereth not, is there.
His ears are open to thy cries:
O! then, on prayerless bed
Lay not thy thoughtless head.

Hast thou no loved one than thyself more dear,
Who claims a prayer from thee,—
Some who ne'er bend the knee
From infidelity?
Think, if by prayer they're brought
(Thy prayer) to be forgiven;
And, making peace with Heaven,
Unto the Cross they're led:
O! for their sakes, on prayerless bed
Lay not thine unblessed head.

Arouse thee, weary soul, nor yield to slumber;
Till, in communion blest,
With the elect ye rest,
Those souls of countless number;
And with them raise
The note of praise,
Reaching from earth to heaven,
Chosen, redeemed, forgiven.
So lay thy happy head
Prayer-crowned on blessed bed.

For the Christian Reflector.

Slavery in Siam.

MR. EDITOR,—The following account, by a missionary, is perhaps of sufficient interest to give to your readers. It is interesting in itself, and as an exponent of the morals and civil polity of that kingdom. How shocking to *American* CHRISTIANS to find themselves in such company! Where, Christianity of my country, is thy boasting? No wonder that the infidel asks, Why make war upon paganism, while by your own feet, nay, in your own bosom revels the demon of slavery, as dark as that which haunts the villages of heathenism?

"I should judge that more than half the people here, aside from the Chinese, are slaves. Wives generally are slaves to their husbands —bought and liable at any time to be sold by them. Children are often sold by their parents. There are multitudes of slaves taken in war, and many are taken as slaves by their creditors; that is, being unable to pay their debts, they are obliged to sell themselves. I believe all slaves except those of the king are redeemable. They are slaves for a definite period. If slaves for debt, the amount of the debt is that sum, and in very many, perhaps a majority of cases, the sum is less than fifty dollars. Whenever they can pay their master the whole sum at once, he has no further power over them; hence they can change masters if they can induce any other person to buy them. The masters claim all the services and earnings of their slaves, and furnish them food and clothing only according to their pleasure. If they have work to be done they call their slaves to do it; if not, they hire them out, or send them away to earn the most they can abroad; and if they do not earn as much as the cupidity of their masters demands, they are beaten. In this way they pay their masters three or four dollars a month; but this does nothing towards relieving them from slavery, or diminishing their debt.

"We now have in our employ two women; one a Malay, formerly a prisoner of war—of course a slave. She was bought some time since by a *missionary*, and then her monthly earnings placed to her credit until they became equal to the amount originally advanced for her, and then she was free, though this made of obtaining freedom is never allowed by Siamese custom. She belonged to a class of slaves who on the death of their master became the property of the king, and can never after be redeemed. As her master died not long after her redemption, she barely escaped this fortune. Our other woman is a Cambojan slave, taken in war. She is valued at forty-two dollars. We pay her three dollars a month and give her rice. Her master demands all the money and leaves her to live on rice alone, instead of having, as all servans should, a trifle to buy fish, &c. to eat with rice. We however, in view of this, give her (what we do not usually do for hired laborers) many articles of food, and occasionally a little money to buy what she needs. She is very anxious to have us buy her, but for several reasons we do not think best to do so. It would be a very great favor for her, if we should buy her, as she would then have the prospect of becoming free.

"I used often to hear it said in America that slave labor is very unprofitable; it certainly is so here. It has often proved that when a missionary has paid beforehand for the services of a native, and thus made him his slave for the time being, that individual has become a constant source of trouble; he will not work—he runs away—pursues vicious courses, &c. Native masters remedy these evils by excessive beatings—a remedy which we do not wish to apply. As I have spoken of missionaries purchasing slaves, I should add that they never hold them as slaves,—but only as hired laborers, the money for their hire being paid before and as an accommodation to them, and as soon as their earnings equal the amount they are free; they usually continue their labors as before, and receive their earnings. As to the treatment of slaves here, I am inclined to think that at best it is certainly no *better* than in America. I long for the time to hasten when the power of the gospel shall be felt in breaking down all these systems of oppression, and in leading men to love their neighbors as themselves."

For the Christian Reflector.

Romish Priests.

MR. EDITOR,—In the Reflector of Aug. 23d, I notice an extract from the New York Evangelist, headed 'WITH AND WITHOUT THE CLOAK.' In reading it I am reminded of what Stevens, in his 'Incidents of Travel,' says of the Romish priests whom he met in his journeys. He gives them credit for their kindness to him, but with all his apologies for them, does not give them a very high recommendation for their morality.

While Mr. S. was at Palenque on a visit to 'the ruins,' there were three padres (Romish priests) who came to the village of Palenque on the same errand. They did not arrive till he had been there several days. There was a padre in the village who resided there, and he thus describes the manner in which the three visitors received him into their company.

"The reception given him showed the good feeling existing among the padres; and after some general conversation, the chocolate cups were removed, and one of the padres went to his chest, whence he produced a pack of cards, which he placed upon the table. He said he always carried them with him, and it was always very pleasant to travel with companions, as wherever they stopped, they could have a game at night. The cards had evidently done much service, and there was something orderly and systematic in the preliminary arrangements that showed the effect of regular habits and a well-trained household. An old Indian servant laid on the table a handful of grains of corn and a new bundle of paper cigars. The grains of corn were valued at a medio. I declined joining in the game, whereupon one of the reverend fathers kept aloof to entertain me, and the other three sat down to Monté, still taking part in the conversation. I had often heard the ill-natured remark of foreigners, that two padres cannot meet in that country, without playing cards, but it was the first time I had seen its verification; perhaps (I feel guilty in saying so) because, except on public occasion it was the first time I had ever seen two padres together."

This game at cards took place on Saturday. The next day they were to make a grand display in religious things. Mr. S. thus notices it: "The next day was Sunday; the storm of the night had rolled away, the air was soft and balmy, the grass was green, and not being able to travel, I felt what the natives aver, that the mornings of the rainy season were the finest in the year. It was a great day for the little Church at Palenque. The four padres were there, all in their gowns and surplices, all assisted in the ceremonies, and the Indians from every hut in the village went to mass. This over, all retired, and in a few minutes the village was as quiet as ever."

From the church, Mr. S. says that he and the three padres went to Don Santiago's to dine. Don Santiago was a merchant in the village, who had invited them. The padres had a jolly time there: "The padre of Tumbala, he of two hundred and forty pounds weight, was somewhat of an exquisite in dress for that country, and had brought with him his violin. He was curious to know the state of musical science in my country, and whether the government supported good opera companies; regretted that I could not play some national airs, and entertained the company with several of his own.

"In the meantime the padre of Palenque was still missing, but after being sent for twice, made his appearance. The dinner was in fact his; but on account of want of conveniences in the convent from his careless house-keeping, was given by his friend Don Santiago on his behalf, and the answer of the boy sent to call him, was that he had forgotten all about it. * * * *

"As soon as he appeared the other padres rallied him upon his forgetfulness, which they insisted was all feigned; they had won sixteen dollars of him the night before, and said that he was afraid to come. He answered in the same strain that he was a ruined man. They offered him his revenge, and forthwith the table was brought out, cards and grains of corn were spread upon it as before, and while the padre of Tumbala played the violin, the other three played Monté."

I will not make farther extracts at this time, but if any one is curious to know something of the Catholic priesthood in Mexico and Central America, he will find enough to satisfy himself in Stevens' Travels in those two countries. J. W. P.

B——, N. H. Aug. 1843.

For the Christian Reflector.

The General Peace Convention.

The reading community are already aware that a convention of the friends of Peace, from different parts of the world, has recently (June 22—6) been held in London. I had the privilege of being present through all its deliberations; and thinking that such a movement in behalf of an object so important, ought to be as widely known as possible, I will give, in the hope of your being disposed to publish, a brief sketch of its progress and most important results.

The Convention, first suggested two years ago by the HON. WILLIAM JAY, of New York, was called, after mature and anxious deliberation, on the basis, "*that war is inconsistent with the spirit of Christianity, and the true interests of mankind,*" and for the purpose of "*deliberating upon the best means, under the divine blessing, to show the world the evil and inexpediency of war, and to promote universal and permanent peace;*" a basis and a purpose to which the Convention adhered with an unusual degree of strictness.

Of the delegates appointed, 6 were from France, Switzerland and other parts of the continent, 37 from America, and 294 from the United Kingdom of Great Britain and Ireland; in all, 337, of whom about one half were present, besides an equal number of spectators. There were 18 from this side of the Atlantic; and the attendance throughout seemed to me about the same as at the great Anti-slavery Convention which immediately preceded it.

It may not, perhaps, become me to sit in judgment upon the men assembled on that occasion; but I must own I was deeply impressed with their general excellence and weight of character. I have attended many conventions, but never one which seemed to embody a larger share of moral and Christian worth. To say nothing of the delegates from America, or the Continent, there was gathered, in Freemason's and Exeter Halls, a fair specimen of the *moral elite* of the United Kingdom, such men as have been wont to lead the van in her best movements, men whom all parties in religion and politics spontaneously respect. The known character of its English, if not its foreign members, produced at the time a marked impression in its favor; and of so much importance was it regarded, that all the leading papers in London had their reporters present, to report its proceedings as they would those of Parliament itself.

The officers of the Convention were CHARLES HINDLEY, Esq., an influential member of Parliament, and a Christian of the Moravian church; and for Vice Presidents, Joseph Brotherton, Esq., M. P., and Joseph Sturge, Esq., Birmingham; the Marquis de la Rochefoucauld Liancourt, President of the Society of Christian Morals at Paris, and member of the Chamber of Deputies; and from the United States, John Tappan, Esq., Amasa Walker, Esq., and Thomas Cook, M. D., Vice Presidents of the Am. Peace Society. The Secretaries, who acted as a committee of arrangements for the preparation of business, were Frederick Wheeler, William Grimshaw, Jr. George Wood, George C. Beckwith, and John Jefferson.

I will not repeat the names of other members, but I may just add, for the gratification of curious readers, that there were present such men as the Rev. James Campbell, D. D. one of the most popular and powerful writers in England, the Rev. John Ritchie, D. D., from Scotland, the Rev. F. A. Cox, D. D., LL. D., the venerable and learned John Pye Smith, D. D., F. R. S., John Lee, LL. D., F. R. S., &c., the Rev. James Sherman, the eloquent successor of the late Rowland Hill, the Rev. Messrs. Thomas Spencer, John Burnet, and Charles Stovel; such laymen as John T. Price, the Bowleys, the Forsters, the Sturges of London and Birmingham, the Gurneys of Norwich and London; and such members of Parliament as Bowring, Cobden, Bright and Lord Grovesnor, men whose influence is felt, and felt for good, from one end of the kingdom to the other.

The business sessions of the Convention, held in Freemason's Hall and always opened with devotional exercises, continued with increasing interest for three days, and with so much harmony, that there was not a contested, hardly a divided vote on any important point. A better spirit I do not recollect ever to have witnessed in any assembly of the kind; and the Convention at its close solemnly "recorded its gratitude to God, for the harmony which, by his condescension, had marked its proceedings." The public meeting in Exeter Hall was somewhat thinly attended for a place so large; and yet the numbers present would have crowded to excess almost any other hall in London.

What results will yet come from the Convention, it is impossible to foresee; such meetings can do little more than furnish materials or instruments wherewith to work; but its success, so far as developed on the spot, exceeded the highest expectations of its most sanguine friends, and led to a unanimous resolve, authorizing the London Peace Society, after due consultation, "to announce the time and place for holding *a Second Peace Convention.*"

In another article, I will quote a few of the Resolutions that were passed. G. C. B.
Aug. 25, 1843.

☞ Papers favorable to the peace of the world, would much oblige the friends of this cause by publishing the account herewith commenced.

COMPANY AND RETIREMENT.—Cecil says:—"I feel that all I know, and all I teach, will do nothing for my own soul, if I spend my time, as most people do, in business or company, even the best company. My soul starves to death in the best company. Some words in Scripture are very emphatical: 'Shut the door,' means much; it means, shut out, not only nonsense, but business. It means, let thy poor soul have a little 'rest and refreshment;' and God have opportunity to speak to thee in a small still voice, or he will speak in thunder.

Editorial Gleanings.

Oxford and Puseyism.

To regain her place as one of the great centres of European learning and philosophy, to vindicate her title as more than a mere place of education to the young men of England for the various professions, or for the sports and occupations of a country gentleman's life, as rather one of the well-heads of intellect for England and the world; this, which ought to be her true vocation, seems totally lost sight of. With all her activity, Oxford is daily becoming more and more a mere school of theology, and is so forfeiting every pretence to the name of a university. In medicine she is and has been nothing; in law since the days of Blackstone, it has been the same. Natural history and natural science, in spite of the zeal and ability of their professors, meet with little encouragement. Modern history may be said to be on its trial; but at present no one can undertake the extent of knowledge on this point. Political economy seems to the eyes of the world more flourishing; the publications that issue from its professors would do credit to any university; but we understand that lectures, which have been read with interest in Germany and America, were delivered to eight or ten persons. Logic, though attracting more attention, is confessedly at a low ebb. Comparative philology, in which such vast advances have been made elsewhere, is there almost unknown. Theology and its concomitants absorb nearly the whole industry of Oxford: on that one subject the energies of her most powerful intellects are perpetually, unremittingly concentrated; and even those who observe this exclusiveness, and who deprecate it, feel their own minds affected by the influence of the surrounding atmosphere. We need not say that the one favorite pursuit is far from thriving under such treatment. When one branch of education is cultivated with excessive pains, and the rest are comparatively neglected, it seems hardly possible that the one selected should be prosecuted healthily.—*British and Foreign Review.*

The German Colporteur.

The following sketch we extract from an account of a Colporteur which appears in the American Messenger. He was a native of Germany—had but recently been converted from Papacy, and reluctantly consented to become a Colporteur, from an impression that he was not qualified.

Soon after, he accompanied Rev. Mr. N—— to L——, Ind. "Upon going on board the steamboat to return," says Mr. N——, "two intelligent young Germans immediately introduced themselves and entered into conversation.

"They were, as it afterwards appeared, Roman Catholics, and yet a little skeptical on the general subject of religion; and one of them, who was chief speaker on the occasion, had for more than two years been a reader of the Apologist. He was thoroughly skilled in all the sophistries of priestly and jesuitical reasonings.

"His subtle questions and arguments were addressed to me, and as a clergyman I should have been compelled to meet them, and thus the whole might have ended in profitless disputation. But a colporteur was not under the same necessity; and brother H——, without giving me an opportunity to answer one of his cavils, parried them all, and kept the young man constantly to the one thing needful.

"'The Bible is full of contradictions,' said the young German. 'How then can it be safe to put it into the hands of the common people? How can it be a sufficient guide for me?'

"My friend H—— replied, 'Do you not know that from the flowers on yonder bank the bee sucks honey, while the spider drinks in poison? Now, if your heart is right you will get good, and only good, from the Bible. That will reconcile a thousand apparent contradictions. But if your heart is bad, you may be sure you will get from it only poison.'

"'But the Protestant sreject a part of the Bible.'

"'No matter, no matter,' interrupted H——, 'they do not reject the New Testament, and the New Testament contains the instructions of our blessed Saviour. Without doubt that alone is sufficient to guide us in the way to heaven. Have you then, my friend, with a humble, and prayerful, and teachable spirit carefully studied the New Testament, by which you may be made wise unto salvation?'

"'But you keep the first day of the week as the Sabbath. Can you prove to me from the New Testament that such a change is required?'

"'Now, my friend,' rejoined H——, 'do you ask that question with a sincere desire to know the will of God that you may do it? I fear not. Now, friend, remember that when you and I stand before God in judgment, the great question will not be, what day did you observe? but did you scrupulously set apart one seventh part of your time and keep it holy unto the Lord?'

"Upon my acknowledging that the word sacrament is not in the New Testament, he immediately inquired, 'Why, then, do you make so much ado about our seven sacraments, while you yourselves without scriptural authority make two?' Before I had time to reply H—— said,

"'Now, my friend, do you not see that that is a matter of very little importance indeed? A thousand sacraments could not help you. You must be born again—your sins must be forgiven, or you can have no hope in death, no preparation for heaven.'

"Brother H—— so interested his opponents by his artless, serious, humorous, shrewd, loving manner, that they did not move from their seats for four hours, and then only because the boat stopped at Cincinnati. It was decidedly the most interesting conversation on the subject of religion I ever heard. If there happened to be a moment's pause, he would say, 'This has been a precious time to me. Pray, friend, tell us something more of your views. Let us speak from heart to heart. Is there nothing more in your heart? Come, friend, out with it. We speak all in friendship and love.'

"On our way from the boat, each one absorbed in his own meditations, H—— at length broke the silence. 'Brother N——, the Lord is good. I have been praying for many days that if it is his will that I should enter upon this work he would give me some sign. That sign he has given me this day. I never expect to encounter more difficult cases than those on the boat. The Lord gave me grace and wisdom to preach the gospel to them in spite of their sophistries, and I know he will not desert me in future.'"

The Liberal Donor.

The American Tract Society has received a donation of $100 from an unknown friend. Some statements made by him, are highly interesting.

In early youth I was left a fatherless boy. My mother being poor, I was put to learn an occupation and providentially was led to a Sunday-school, the teachers of which persued a limited system of tract distribution on Sunday afternoons. In my employer's house there lived a negro servant who was a Christian, and at night when work was done I would, by the kitchen fireside, read the tracts to him and a few others. All was attention, and more than once my eyes filled with tears while thus engaged. On one occasion I was particularly affected by a tract on the sufferings of Christ during his life, in the garden, and on the cross.

Through reading tracts and the Bible, with the instructions and prayers of the negro servant and other means, I found the Lord, ten years ago, in the pardon of my sins, and am still contending for that faith which works by love. During the last two or three years I have expended about $200 for tracts, all of which have been distributed gratuitously by myself and others. Though I have but comparatively little of this world's goods, yet by grace I am 'striving to make all I can, save all I can, and give all I can,' according to the directions recommended by Rev. John Wesley, in his sermon on 'the use of riches,' and his other sermons on the same subject. My purpose to persevere in so doing has been greatly strengthened by reading the resolutions of N. R. Cobb, a Baptist brother, and also the life of N. Smith, a Presbyterian brother, both of which, with the above sermon, I wish were in the hands of every Christian who is prosperous in business or has earthly treasure.

It did my heart good to receive your last annual report, and I rejoice that you are extending the 'good tidings to the meek' so actively and extensively, particularly by means of colporteurs; and I trust the Lord has sent you the enclosed donation to aid you in your labor of love.

Destitution of Means of Grace.

The September Number of the American Messenger, published by the Am. Tract Society, is accompanied with an extra half-sheet, which gives a full view of the American Colportuer System. From this highly interesting document, we extract the following section, which contains statements that may surprise many, but which more extended observation would doubtless corroborate, by a host of similar facts.

The adaptation of the colporteur system to this country will be seen more palpably by a consideration *of the destitution of the ordinary means of grace.* The facts on this subject are humiliating and alarming. It will be found that while some parts of our country are surfeited with gospel means and ordinances, millions are starving for the want of the very crumbs that fall from our tables. The sphere of observation of most Christians is so limited that statements based on the investigation of others will hardly be credited; but if almost any reader would but seek out the destitute families around him, either in city or country, and find how many there are, even in the most cultivated parts of the land, who avail themselves of few or none of the means of grace, some conception might be formed of the aggregate destitution of the country, and some credit given to statements made from extended personal observation.

Would it be believed that in favored New England a town of 2000 inhabitants can be found without a stated preacher of the gospel? That in New Jersey 1300 out of 2700 persons were found in a single month destitute of the word of God? That in each of the cities of New York and Philadelphia there are not far from 30,000 souls of a single foreign nation destitute of nearly all religious instruction? That 30,000 families in Pennsylvania are without a Bible? That there is not an educated minister of the gospel for each 20,000 of the inhabitants of some of the Southern and South-western States? That a district of country 100 miles in breadth and 500 miles in length, containing half a million of souls, has not a single educated preacher, so far as is known, and that half of this population seldom if ever hear a sermon of any kind, and enjoy almost no other religious privileges? And this is in Protestant America!

A few statements from the reports of colporteurs may place this matter in a more convincing light.

Mr. S——, who is laboring on the northern frontier of New York, says, "I meet hundreds every month who enjoy none of the means of grace. Some live at so great a distance from church that they cannot attend, while others willfully neglect the sanctuary. I could make useful grants on the frontier to the amount of $100 a month among families who cannot or will not buy, but who would read the books if they had them."

Mr. H——, colporteur for southern New York, writes "*There is neglected ground enough on my field for forty missionaries:* few Sabbath school, prayer-meetings or family altars. Many log-cabins can be found in which my voice has been the first raised in prayer for many years. One minister told me that his church extended 20 miles around him. I find many families that are as much heathen as ignorance and sin can make them. If I should give a book to every family destitute of all religious books and too poor to buy one, it would require $50 a month for gratuitous distribution."

Let it be remembered that this is in the "empire State," and in a region where the second generation from its settlement is now upon the stage. What must be the destitution in more recently settled communities!

Mr. J—— writes from North Carolina that "of 1252 families visited, two-fifths were destitute of the Bible and all other religious books, and many others had no religious book except the Bible. Men having large families, and in some instances connected with a church, have never had a Bible in their houses. I believe there is no Sabbath school in the county of G——."

Mr. P——, a valuable colporteur in Indiana, states that he supplied 918 families gratuitously during the past year in two counties, and that *all those families were destitute of religious reading, and to a great extent of other means of grace. One hundred and eighty-four families out of 670 were without a Bible,* OF WHOM EIGHTY-FOUR WERE PROFESSORS OF RELIGION!

Facts of this kind might be multiplied, all the results of personal examination. The 18th Annual Report spreads them out from all parts of the country. But enough. The heart that can contemplate such a state of things without emotion, in a free, Protestant country, dependent for its very liberty on the universal diffusion of the gospel,—to say nothing of the eternal ruin consequent on the continuance of such destitution,—must be callous to every feeling of patriotism or piety. Is there not a vast neglected field to be occupied for a season by the colporteur with his oral and printed messages, if occupied at all?

How much does a Man need?

The following paragraph from Cave's "Primitive Christianity" is one which many good Christians in this day would do well to read and consider.

The Christians of primitive days did not study those arts of splendor which have since overrun the world; stately palaces, costly furniture, rich hangings, fine tables, curious beds, vessels of gold and silver, the very possession of which (as Clemens Alexandrinus speaks) creates envy. They are rare to get, hard to keep, and, it may be, not so convenient to use. 'Will not a knife cut as well,' says he, 'though it have not an ivory haft, or be not garnished with silver; or an earthern basin serve to wash the hands? Will not the table hold our food unless it be made of ivory; or the lamp give its light, although made by a potter, as well as if it were the work of a goldsmith? May not a man sleep as well on a mean couch, as upon a bed of ivory; upon a goat's skin as well as upon a purple carpet? Our Lord ate his meat out of a common dish, and made his followers sit upon the grass; and washed his disciples' feet without ever fetching down a silver bowl from heaven; he took the water which the Samaritan woman had drawn in an earthern pitcher, not requiring one of gold; showing how easy it was to quench his thirst; for he regarded the *use*, not the vain and needless show of things.'

This and much more he there urges to this good purpose, to let us see how little a Christian need be beholden to the world, if he be content with what is enough for the needless uses of human life.

The Chevalier and the Bible.

On a Sabbath in the summer of 1835, while attending the French Protestant Chapel in the city of Paris, which with my family I was in the habit of frequenting when not occupied in preaching, a gentleman and his wife came in and took seats immediately before me. My attention was soon called to the appearance and conduct of these persons. They acted at first, like those who had not been in the habit of attending a place of public worship. Every thing seemed strange to them. But when the service commenced, I remarked that they listened with deep attention. During the sermon, as well as the singing of the sweet hymns which were used on this occasion, tears in abundance rolled down their cheeks. The text was "I have set the Lord always before me." The minister was the excellent Pastor, Audebez, one of the best French preachers in Paris. Sabbath after Sabbath they came to the chapel, until they could no longer forbear to speak to Mr. A. and ask him to visit them. He went, and they told him the following history of their lives.

Having a little property, they had lived with great simplicity in a retired part of the city, devoting much of their time to reading, and seeking such amusements as that great capital so abundantly furnishes to prevent men from thinking of their immortal interests. Year after year thus passed away. They frequented no church for their minds were imbued with the infidelity which prevails among so many of their countrymen.

One day, the Chevalier, as he passed through a street, saw a Colporteur selling Bibles. Inquiring the price, he was struck with its being so inconsiderable. He resolved to purchase one. *Carrying* it home, he told his wife what he had done. "Why did you buy it," said she. "Are you not aware that no one in France believes the Bible, especially in respectable circles?" "That is true," said he, "but as it was so cheap, I thought I would buy it as a piece of antiquity," COMME PIECE DE ANTIQUITE, as he expressed it. With this explanation his wife was satisfied, and they sat down to its perusal. On their progress through the first part of it they were greatly amused with the old stories which they found. But while reading the book of Psalms, they became awakened to a deep sense of their sins; and then they began to read with earnestness. They read it through and through—they prayed to God to have mercy upon them. Month after month rolled away. At length they found peace in believing, and immediately commenced the worship of God in their family, for they were wholly ignorant of the religious world.

As soon as they had found Christ, they regarded it as their duty to inquire whether there were any in Paris who knew any thing of this wonderful religion which they had found in their Bible. For this purpose they went to a Roman Catholic Church in their neighborhood. It was High Mass. They tarried till the service was about half concluded, when the wife said to her husband, "let us go home; these people do not know the Great God of our Bible." They went home, and for months seemed to have given up all expectation of finding any one who was acquainted with this religion.

At length the woman having occasion to enter a shop to buy some article, endeavored to persuade the person who kept it to purchase a Bible. "Oh," said she, "the Bible is a beautiful thing, LA BIBLE EST UNE BELLE CHOSE. As she said this, a pious lady came in and added, "Yes, the Bible is a beautiful thing: but the preaching of the Gospel is another beautiful thing." "I can readily believe it," said the wife of the Chevalier, "but where can one find it in Paris?" "Oh," said the other, "if you will go to such a street," giving the name, "and to such a number and ascend to the third story, you will there find a chapel, and may hear the preaching of the Gospel." They went the following Sabbath, and there I met them under the circumstances just related.

How strikingly does this narrative illustrate the utility and importance of distributing the Scriptures! Here we find a family made acquainted with the Great Salvation by the perusal of the Bible. I have known an instance, in which one New Testament was the means under the divine blessing of the conversion of five individuals in a village in the eastern part of France. Who then that loves God's word, would not do all in his power, to place it in the possession of the millions who are destitute of it, in France and other Roman Catholic Countries.

And what a convincing proof of the sufficiency of the Sacred Scriptures to enlighten, convert and sanctify the hearts of men, when attentively read! Here we have an instance in which the reading of God's word without the aid of notes, comments or "traditions of men," brought two souls to a clear knowledge of eternal life, and instructed them in the duties of a Christian family. What an illustration of the truth of the Psalmist—"The entrance of thy word giveth light, it giveth understanding to the simple.—*Rev. R. Baird, in Chr. Fam. Mag.*

A Missionary Man.

In a country town in New England, there is a man, now far advanced in life, who has read the Missionary Herald from its publication, *every number through, every page, and every sentence without exception,* which probably very few have done, and consequently he has a clear view of the missions of the Board from the beginning, with all that has been there said about the sins, the wretchedness, and the prospects of the heathen, and the effects of the labor and expense incurred to give them the gospel. Now what might you expect of such a man? Such you will find him.

1. He attends EVERY monthly concert for prayer and uniformly speaks, and gives more missionary information than all the other speakers at the meeting. His prayers are intelligent and earnest, and it is seen that he means something by them.

2. He has no doubts about the importance of the missionary work. It is to him a duty enjoined by Christ, and a privilege. He does not doubt about the expediency of having and sustaining missionary societies; nor about their faithfulness in applying the funds intrusted to them, or that they have accomplished as much as could reasonably be expected of them.

3. He has been, and according to his means continues to be, a liberal contributor. Though laboring hard, clothing himself coarsely, and manifesting great economy and plainness in all respects, he has often given fifty or a hundred dollars at a time to the Board, besides a regular annual subscription of twelve dollars.

4. He feels as though he could not now do without missionary information. To be deprived of the Missionary Herald, would be, as he says, "like parting with a dearly beloved, and long tried friend." His character is there formed, and has long been so, as a *missionary man.* To be so, is with him a matter of principle, a matter of habit, and so to speak, a matter of appetite.

5 He is his own agent. He does not need to be stimulated to effort or contribution for the missionary cause by the arguments or exhortations of others. He is not only ready to do his own part of the work, but he exhorts others and leads the way. If all the professed friends of missions possessed, each one, as much information as he, every man would be an agent to his brother, the whole system of special agencies might be discontinued, while yet the treasury would be full.—*Day-Spring.*

Missions in New Zealand.

Mr. Kissling bears the following satisfactory testimony to the success which has been vouchsafed to the labors of the New Zealand Missionaries:—

"It is really surprising to behold what the Lord has done among the poor New Zealanders. Almost every one of those whom I have met, during a residence of four weeks among them, can read and write. On Lord's days they came to my house, sat on the floor, and read in the New Testament for hours: they read by turns, passing the book from hand to hand, till all had read some.

"The Lord of the harvest has a great work here for us. The harvest is truly ripe, and the shocks of corn need only to be gathered in. I rejoice with our brethren that the time has so signally come to own their faithful labors; and though their names have been much cast out, yet it could scarcely be otherwise: so great a blessing could not be vouchsafed without some mixture of trial with it; nor would Satan have

been satisfied without aiming some blow at them for taking his spoil."

"When we consider the feeble means used by the Lord of the harvest in producing this result, and the obstacles which have presented themselves in the untiring zeal and unremitting efforts of the Roman Catholic Priests to introduce another gospel, we cannot but feel that God has been with us of a truth. We wish not, however, to convey the impression that we look upon our infant church as all glorious within—that its members are agonizing to enter in at the strait gate—that they are pressing toward the mark—that they are counting all things but loss for Christ, or have determined not to know any thing among men save Jesus Christ and him crucified. No: they have renounced heathenism as a system, and have embraced Christianity as a system: yet are they but babes in Christ; and as such, we commend them to the earnest prayers of the church, that they may grow in grace, till they shall arrive at the measure of the stature of the fulness of Christ."

Christian Reflector.

BOSTON, WEDNESDAY, SEPTEMBER 13, 1843.

Religion in Private.

The privileges of association are so abundant in this age, and they afford the dull and secularized mind such important aid in its attempts at devotion, that we are much in danger of substituting a *social* for an *individual piety*. This is doubtless done, in many instances, and it is deeply to be lamented. For religion is an affair between God and a man's own soul. It must be made a personal matter—a source of private admonition and consolation—a fountain of living water to the soul separate and alone, or it is not a religion that we can die by; for we must each die *alone*. It is not the '*one thing needful*,' living or dying. Every Christian should examine himself by this test. The soul that cannot be happy—that cannot *melt* or *mount* in converse with its God alone, should tremble for its individual safety. True piety draws to the closet, and humbles and elevates the spirit there,—as well as to the prayer-meeting. Some true Christians may, however, have yielded, without reflection, to the influences that tend to draw them away from their closets and themselves, and may find it difficult to detach themselves from others, and worship God alone with profit and delight. Let such persons observe their error, and correct it. The Bible, and the secret converse with Heaven, concern you more, far more, than the sermon and the social interview. The latter are advantages to piety;—the former are essentials to it, which can never be neglected without fearful exposure to the soul.

Temperance----The Great Question.

There is one important question connected with the Temperance reformation, on which a difference of sentiment still exists, and the discussion of which has recently been extended with some excitement. The question is simply this;—whether the penalty should be enforced, for violations of law, on those who persist in selling spirituous liquors? In other words, shall legal measures be wholly discarded, and moral suasion be our only reliance in the prosecution of this reform? In this State, the Massachusetts Temperance Union, the old total abstinence organization, whose influence has been felt throughout the country, is, as far as we know, in favor of legal measures in every *extreme* case; while the Washingtonian Society opposes their use, in any instance whatever. This difference is easily accounted for, although it is deeply to be regretted. The old Temperance men have settled in their minds the fact, that there is a class of venders in the community, who are beyond the reach of moral influence in this matter. Their governing principle is money-making, to which they are willing to sacrifice both reputation and conscience. Their moral sense and sense of honor are alike benumbed, and appeals to either are as ineffectual, as if there were no flesh in their hearts, no souls in their bodies. They are at the same time doing incalculable injury to society,—are scattering around them firebrands, arrows and death. The philanthropists who have tested these facts, feel naturally and justly, that if ever the penalty of violated law ought to be enforced, it should be in cases like these. They maintain that here, legal restraint is the only alterative, for the guardians and friends of the public weal.

On the other hand, the Washingtonians, having themselves been rescued and reformed by measures of kindness and persuasion, and having employed these measures successfully with thousands of confirmed inebriates, have become enthusiastically attached to this mode of doing good, and adopted it as susceptible of universal application. We believe they are right, so far as the *drinker* is concerned; we wonder not that they should regard measures which have succeeded so admirably, so fitted to accomplish the end wherever applied. We respect the motives of the Washingtonian Society.—We regard the objectionable things, which have sometimes characterized their meetings, and the seemingly anti-religious tone of some of their addresses and newspaper articles, as incidental faults, for which as a body they are not accountable, and for which their past history renders them often excusable. But we think they greatly mistake in their attempts to restrain and reform the inveterate rumseller, by the mere force of moral suasion. They have unwittingly weakened hands, which their own interests require them to sustain—and have thus retarded a cause they devotedly love. In some towns, through their influence, the retailers have resumed their business, and intemperance is now on the increase. We cannot but hope that they will consider the views, which have been presented by *Dr. Jewett*, in successive numbers of the Temperance Journal, as well as in his spirited and effective addresses. They are views which a Christian and enlightened public will sustain, on examination.

The course of the Washingtonians does indeed gratify the rumseller. This fact is exhibited most clearly, in Dr. J.'s late rejoinder to the objections of the editor of "The Practical Christian." Speaking of those who sell, in spite of all measures but those which are coercive, he presents the subject in one of its most important aspects. We commend his remarks to the candid consideration of the many who are concerned in the issue of this great question.

It is true, they do regard your "*moral suasion*" temperance with comparative complaisance. We gave you evidence of it in the extract we made from the address of the Berkshire Rumsellers, but neither yourself, friend S., nor any other of those who have censured the course we have taken, have hardly, as it would seem, dared to look at it. We ask you or some one else, to account, on any other principles than we have, for the strange anomaly now, for the first time, so far as we know, presented to the world. *Two parties engaged in conflict, one to sustain, and the other to destroy an existing system, and both advocating one course of measures.* Every rumseller in the State will join you in your advocacy of exclusive "moral suasion." The fact is notorious, and we wish you or some other advocate of your doctrine, to account for it. We account for it thus:—The truth has been presented to their consciences in a strong light, they have withstood it, and believe they can withstand it, and are willing to have it still applied, if, by submitting to it, they can escape the penalties of the law which would take away their ill-gotten gains, for which alone they continue the traffic. Is *love* more powerful than *law* with such? We challenge the advocates of exclusive "moral suasion," to an explanation, which shall be consistent with the soundness of their doctrine and with common sense, of the fact, that all rumsellers agree with them in relation to the weapons by which they are to be conquered. Would they recommend to their opponents a weapon which they did not feel confident of their ability to withstand: or protest so earnestly against the use of one which would not, in their opinion, prove fatal to them.

Southern Cries and Northern Bells.

We have seldom if ever presented our readers with a more interesting document touching the *slavery* question, than the "Appeal from the South" on the last page of this day's paper. We know that there are hundreds to one, who, like the editor of the Christian Index, will deny that the leaven of abolition is working in the South,—who, having hardened their own hearts, will contend that others are as inaccessible to truth on the subject of oppression, as themselves. But the fact that *one* sends his appeal across the mountains, and urges us, in language that would become a man who was himself in bonds, to take the part of the slave and never tire in his defence, is itself instructive and encouraging. It confirms the well attested fact, that there are many hearts in the South sighing for the day-star of Freedom to rise on the benighted sons of Africa. And the subject must inevitably continue before the people. Its agitation no power or will can suppress. It is so connected with all our affairs, civil and ecclesiastical, that the interest in it, both in the North and in the South, can never subside, as long as the system exists.—But there are other cries from the South—more earnest and thrilling than any to which the Northerner may return an echo. They come from the depths of the heart; they are fully heard only by the ear of Heaven. "Behold their cry is come unto me, saith the Lord, and I have also seen the oppression wherewith the Egyptians [Americans] oppressed them." The *hearts* of some in the North have conceived, what their ears might seldom and but partially hear—and those hearts have responded—and that response has been heard—and the souls of the afflicted have been strengthened and inspired with hope. We have met with a most interesting statement corroborating this, in the columns of the New York Evangelist. A colored man, recently a slave at the South, stated, the other day, that in the section from which he came, the slaves watched the signs of the times with eager hope. "Have you heard anything from the North—from the abolitionists—from Congress?"—"Yes. I heard master reading a newspaper to-day to a gentleman, as I was passing in and out, pretending not to listen." "Do you think it will come to anything—shall we ever be free?" "Yes, as sure as you live. It will last and grow until we are all emancipated." He said there were some names at the North, which rung down among the poor slaves. There was John Quincy Adams, his name rung loud—and one Garrison, and one Theodore Weld—these names all rung among the slaves at the South, *and they sounded like great Northern bells*, proclaiming liberty. The same man said it was common for them to expect, that if *they* are not emancipated *their children* will be.—A reasonable expectation,—and we bless God that their burdens are alleviated by it. Let more bells be rung—the little and the great bells—let them all be rung together. They must, ere long, bring back their echo from the South; and then shall the bells of *the whole Union* be rung in a jubilee of freedom!

The Will and the Way in Scotland.

It is astonishing how much may be accomplished in a worthy cause, when the *hearts* of the people are won to it, and their energies called into action. The people in Scotland, who, on principles of conscience, have seceded from the Established Church, are meeting the exigency and carrying out their plans with a promptitude and success quite surprising and worthy of all admiration. For instance, the congregation of St. Johns, having collected upwards of £2,000 for building a church, and upwards of £880 for the support of ministers, resolved to send the whole (more than $15,000) to the central fund, for the benefit of poorer districts, and begin a new collection for themselves. In one of the parishes, in which a new church has been commenced, the people turned out in the evening, after the labors of the day were over, to gather materials to build the walls. More than a hundred men commenced carrying from the sea-shore to the beach large stones, to which there was access by carts--some of them bearing their burdens on hand-barrows, some bearing them on their backs.—Surely, the old adage is true—'where there is a *will*, there is a way.'

While these churches are thus laboring and sacrificing to establish their own interests, they are generously contributing to the cause of missions. For the Jewish mission £1,300 have been collected—more than was contributed by the Church last year. While they are thus devising liberal things to impart the gospel to others, God is sustaining them by the liberal bequests of many sympathizing friends—both in their own and in foreign lands. Several sites for churches have been presented by the Duke of Richmond; and other distinguished men, and owners of large estates, have made similar grants. The Marquis of Breadalbane has made a grant of slates, from his Easdale quarries, valued at £4,000. More than £2,000 have been sent them from friends in New York city. Subscriptions in England, amount already to more than 50,000 dollars. Ireland, too, gives her hearty co-operation. About $30,000 have been subscribed in that country.—These examples of liberality from abroad are awaking a kindred spirit at home, and about *thirty* churches, which have contributed largely to the central fund, have avowed the purpose to build their own places of worship without drawing any thing from the common fund.

These facts teach us that if Christians here, or any where else, fail to do their duty, and to do great things indeed, for the advancement of the cause of truth and righteousness, it is not because they want the *ability*, but because *their hearts are not set upon the object*. They are more engaged for the accomplishment of their own ends, than they are in promoting Christ's kingdom and the salvation of the world.

Dangers of the Church.

An interesting letter was received by the last steamer from the Rev. R. Turnbull, addressed to his church and congregation—the second received by them since his absence in Europe. It is dated at Heidleberg (Germany) August 5th. The following paragraphs, in that letter, are worthy to be read in all the churches. He says:

"A thousand thoughts pertaining to the interests of Zion have been suggested by my sojourn in these distant lands. The result of my observation thus far is briefly this:—that there are two great evils against which the church ought to guard. The first, undue and irregular excitement, the indulgence of mere feeling and passion, which insensibly glide into fanaticism and bigotry; or leave the body in a state of collapse and exhaustion; the other, formality, mere *rationalism*, as it may be called, the cold and mechanical performance of duty without the vital warmth and energy of divine love. America, in my judgment, has suffered, to some extent, from the former; Europe chiefly from the latter; which, by the way, is the worst of the two. Every where, in France, Italy, Switzerland and Germany, a dead formality seems to prevail. The *heart* of religion has been worn out by speculation, or benumbed by the constant iteration of mere forms and ceremonies; the consequence of which is, that in most places, it is nothing more than a hideous *skeleton*, hung up *in terrorem*, or exhibited to the people as a curiosity.

"What the church needs, is a calm, clear, thorough apprehension and belief of divine things, associated with profound humility, ardent gratitude and universal benevolence. She needs, in a special manner, stability of principle, associated with constant activity in the cause of practical goodness. Her ministers ought to be distinguished for simplicity and faith, and all her members for holiness and love. Where the great principles of Christianity only understood, and fully recognized in the formation and discipline of ecclesiastical bodies, our churches would consist, not of theorists or of zealots, but of *good people*,—holy men and women, who love God and keep his commandments. Pure and serene, they would then easily maintain the unity of the spirit in the bond of peace, and, at the same time, present a strong attraction to the world around them. Brethren, we want, as the Saviour was, to *be lifted up*—to ascend, or rather, to be taken up, by the Spirit of God, into a purer, more blissful region; and there, like the Saviour, we would draw all men unto us."

The Portuguese Inquisition.

The people of this country ought to know more of what Papacy is and has been, in countries where it has prevailed. We have recently met with an item, which throws light on one important point—the existence and the character of the Inquisition. Robert Southey, the late Poet Laureate of England, while in Portugal wrote a letter to a friend in England, which was afterwards published in "Recollections of Coleridge, Southey and Wordsworth;" and the following is an extract from that letter.

"The power of the Inquisition still exists, though they never exercise it. Fifty years ago it was the greatest delight of the Portuguese to see a Jew burnt. Geddes, then chaplain, was present at one of those detestable Autos da Fe. He says: 'The transports expressed by all ages and both sexes, while the miserable sufferers were shrieking and begging mercy for God's sake, formed a scene more horrible than any out of hell! It is the damnable nature of their religion, and the most diabolical spirit of their priests—whose celibacy deprives them of the affections of men—and their creed gives them the ferocity of devils.' Geddes saw one man gagged, because immediately after he came out of the Inquisition gates he looked up at the sun, whose light for many years never had visited him, and exclaimed, 'How is it possible for men who behold that glorious orb, to worship any being but Him who created it!' My blood runs cold when I pass that accursed building; and though they do not exercise their power, *it is a reproach to human nature that the building itself should even exist!*"

Visit of Americans to D'Aubigne.

The Rev. Mr. Neale, in a private letter to a friend in this city, relates a very pleasing incident. Soon after his visit to the eminent and excellent D'Aubigne, Dr. S——, of W——n, and Rev. Mr. M.——, of C——e, called on him and the account of the interview subsequently given by Dr. S. to Mr. Neale, was not a little amusing as well as creditable to the sound orthodoxy of the Geneva Professor. The visitors, without making known to him their own religious sentiments, inquired respecting the state of religion in Geneva. In reply, Dr. Merle first spoke of Socinianism and traced its rise to the influence of the French infidels, Voltaire and Rosseau. This was rather a poser for Mr. M., who is a Unitarian. Dr. S. however enjoyed it, but, as it happened, he in turn got a poser too. He is a Methodist, and without having made known his denominational connection, asked if the Methodists were making much progress in Geneva. "No," said Dr. Merle, "*by the grace of God*, we have been too much for them."

Before the close of the interview, Dr. Merle, having ascertained that Mr. M. was a Unitarian, conversed with him particularly upon that subject, and taking him by the hand, his eyes at the same time suffused with tears, repeated with a solemn emphasis—*Sir, God was manifest in the flesh.*

Apostolical Succession.

It is a sad thing for those who maintain that no ministry is valid which has not a title directly down from St Peter, that there are so many liabilities that the succession has somewhere been broken. A single instance, showing, we think, more than the *liability*, we give to the reader. It is distinctly asserted by Adam Clarke, and we know not that it was ever disputed, that Archbishop Secker, being the son of a Dissenting minister, received Dissenters' baptism. He afterwards entered the church, and became successively rector of St James's, Dean of St. Paul's, Bishop of Bristol, and Archbishop of Canterbury. So that a man became primate of all England who, according to the pretensions of High Churchmen and the Tractarians, had not even been so much as admitted into the Christian church.

Now this single broken link, even supposing no other has occurred, breaks the whole line of apostolical succession in the English Church, from Archbishop Secker down to the latest time.

[From our Traveling Correspondent.]

Visits and Sights in London.

[For several weeks to come, we shall be able to present our readers with extracts from the correspondence of friends in Europe. The sketches will be rapidly drawn, but they cannot fail to gratify the youthful reader, and may be of interest to those who are more advanced in life.]

BUNHILL FIELDS.

Thursday, June 1.— * * * After the meeting in Exeter Hall, we made our way to Bunhill Fields, and lingered for an hour or two, with a solemn and most thrilling interest, over the graves of *Isaac Watts* and *John Bunyan*. I went to different tombs, but every few minutes returned by an irresistible impulse of feeling, to those of Watts and Bunyan. I wrote down the epitaphs that were inscribed on those tombs. They are as follows.

ISAAC WATTS, D. D.
Pastor of a Christian Church in London,
Successor of the Rev. Mr. Joseph Carlyle, Dr. John Owen,
Mr. David Clarkson, and Dr. Isaac Chauncey.
After fifty years of feeble labors in the gospel, interrupted by
four years of tiresome sickness,
was at last dismissed to rest, Nov. 25, A. D 1747,
Aged 75.
Absent from the body, to be present with the Lord.
2 Corinthians 5: 8.

MR. JOHN BUNYAN,
Author of
THE PILGRIM'S PROGRESS.
Obt. 31st August, 1688,
Æt. 60.

The inscription on Dr. Watts's tomb was dictated by himself, all except the title affixed to his own name, and, of course, the date of his death. This accounts for the language employed in the description given of the character of his ministry, which no one but himself would have represented as feeble.

ST. JAMES PARK.

Friday, June 2.— * * * To-day the Royal Christening took place. It was performed in the Queen's private chapel and none were admitted but the royal family. We went to St. James Park and had a view of the splendid equipages of the different distinguished characters as they entered the Palace. To-morrow the Queen is advertised to leave Buckingham Palace for Clermont at half past two P. M. Foolish as it may seem I have a strong curiosity to see her, and shall be on the ground if my life is spared at the time appointed.—In the evening we had the pleasure of seeing and hearing two very distinguished men in the House of Commons; viz. Sir Robert Peel, who is now leader of the Government party, and Lord John Russell, who is leader of the opposition.

THE QUEEN.—THE TOWER.—WESTMINSTER ABBEY.

Saturday, June 3.—To-day we saw Her Majesty Victoria, the Queen of England. She left the Palace a little before four o'clock in a coach and four, escorted by a company of life guards, on horses splendidly caparisoned. There were three or four carriages in the train. The Queen, Prince Albert, and the oldest daughter were in the first, and the other two children with their nurse in the second. The masters of the horse, servants dressed in rich liveries, and other attendants followed. Not less than ten thousand people were assembled, influenced like myself by a curiosity to see the Queen. Her Majesty was dressed in black, on account of the recent death of her uncle, the Duke of Sussex, and appeared like any other woman in similar apparel. There were none of the haughty airs of royalty about her. Indeed she is different from most English people, in that she appears unaffecting, humble and modest. Of course, first impressions of a *lady* are not always correct, though my own judgment in this respect, you know, is good, and I certainly should infer, from her personal appearance, that she is uncommonly amiable and sweet tempered. She is about five feet two inches high, to be particular, and weighs, I understand, 120 pounds avoirdupois. The Prince of Wales, the expected future sovereign of the British Empire, is a little fellow, about two years old. He looked mighty pleased to have a ride, and doubtless would prefer a hobby-horse or even a stick of candy, or a sugar plum, to all the bright and brilliant prospects of station, honor and power, which the Constitution of the English government now holds out before him.

To-day, I made a visit to the tower of London, distinguished as the place where eminent individuals under different reigns have been imprisoned, and where many have suffered death. I felt a painful interest in looking upon the spot where the young and amiable Lady Jane Gray was beheaded. We were conducted through the armory. There are the heavy coats of mail, worn by ancient kings and warriers. Statues of kings and generals mounted upon horses, and dressed in the very armor they wore when living. There is Queen Elizabeth, arrayed in her royal robes, seated upon an elegant steed, as she appeared when riding to St. Paul's Cathedral to return thanks after the capture and destruction of the Spanish Armada. Instruments of torture and death were hanging in savage and ghastly appearance all around the apartment. We were next shown into a room containing the "Regalia," that is, a collection of crowns, gold plates, sceptres, &c. belonging the sovereigns of England. Here is the crown worn by George the fourth, another which was made for the late king William, and another which was worn by Victoria at her Coronation. The cost of the whole collection is estimated at three million pounds sterling. Besides there is a diamond in the regalia about the size of my watch, which is valued at as much as all the rest put together; the whole amounting to six million pounds sterling. An immense amount of property, possessing no practical utility.

From the tower, we made our way to Westminster Abbey, where are the tombs of kings and queens and poets and men variously distinguished, "all of olden time." We had a view of the chapel in which the coronation of Victoria, and many of her illustrious predecessors took place, and had the distinguished honor of sitting in the chair, in which these sovereigns were crowned. I am interested, I confess, in things of this kind, not from any predilections for royality, nor because there is any special gratification in simply sitting in a sovereign's chair, or looking in a sovereign's face, but because these circumstances bring up associations connected with the most extensive and powerful and distinguished nation on earth. To-day also, for we are resolved to keep busy, we went to the Thames Tunnel. A most magnificent work of art this, and gives one a higher idea of the strength, wealth and real prosperity of the British nation than all the old armors, the regalia and splendid trappings and accoutrements of royalty put together. Here is something substantial—something useful, which can be turned to the practical, every day purposes of life. We went through the Tunnel, leading under the river Thames, from one end to the other. I had a queer feeling at the thought that a large river bearing boats, steamers and mighty ships upon its bosom was rolling above us. But such is the appearance of solidity and perfectness in the work, that I cherished no apprehension of being engulfed by a flood from above. The Tunnel is quite a retired spot, and I amused myself with exercising my lungs and listening to the echo of my voice, which reverberated delightfully through this wonderful aperture.—After visiting all these places, we have returned to our lodgings, tired enough, and feel thankful that we can now avail ourselves of "tired nature's sweet restorer, balmy sleep."

[From our Western Correspondent.]

Scenery and People of Michigan.

I should be best pleased to have you come and judge concerning Michigan for yourself; but until you will do this I will notice some of the things which made the deepest impression upon my own mind. Before visiting the State I had very limited views of its extent and natural resources. It may be a matter of information to you, to be told, that, with the exception of the Old Dominion, Michigan is much the largest State in the Union. The area of both peninsulas is about the same as that of all New England, the territory of Aroostook included. The lower peninsula alone, nearly the whole of which is capable of cultivation and is in a fair way to be cultivated in a few years, is larger than the five New England States, excluding Maine.

The name, Michigan, is an Indian word, or rather two words, signifying, Great Lake; and surely Michigan is before all other lands in this respect, being surrounded by the four largest lakes on the globe. In such a country, you can well conceive that the mammoth, whose remains have been discovered here, might most appropriately take up his abode. He might quaff his morning draught from fountains vast enough to suit the notions of a mastodon, he might stride over prairies, and wander through oak openings to his heart's content; he might find great oaks and towering pines, against which he could lean as he slept, with no fear of upturning their mighty trunks.

I had also very erroneous ideas in relation to the face of the country and the quality of the soil. Morse's Geography, which we all once reckoned as indisputable authority in these matters, disposes of Michigan by saying that the peninsula, after you leave Detroit a few miles, is all one vast morass, except for a few miles on Lake Michigan, which is composed of barren sand hills! It was necessary for me to come here before I could obliterate this picture of a great dismal swamp from my mind. But our geographer gave only the current belief of his day. Even governor Cass, in answer to inquiries made by the Government at Washington, replied that money appropriated for the purposes of a survey of lands with a view to bring them into the market, would, in all probability, be a profitless expenditure. Such were the reports given by the Indian traders, who were interested in preventing the settlement of the country. This "morass" is now covered with enterprising citizens, who fancy themselves on dry land, covered with fields of wheat and corn, whose abundant products are carried off on railroads and from the mouths of navigable rivers. Numerous mills and manufactories are starting up on our streams of water, and probably no section of the Union affords greater facilities for manufactories than this. We have water power for more than one Lowell, and for a hundred Walthams and Newtons.

There are really no impenetrable marshes of any extent within the limits of the State. And we have no White Mountains of granite, no chains of Green Mountains to cover a large part of our surface, as in New England. There is but little land on the lower peninsula which is not capable of cultivation, and most of it is exceedingly fertile. The population which will occupy so productive a country, thirty or fifty years hence, must be immense. I tremble when I look forward, and picture to myself what their moral and religious state may be. There has been some bad seed sown here. Satan has more emisaries here than have yet been sent out by the Home Missionary Society. We have some infidels, and some papists, and some apostates from Eastern churches, who are about as great hindrances to the progress of religion, and the prosperity of the infant churches planted here, as either of the first two classes. I sometimes feel as if the enemy would have the mastery yet. This is however only a *feeling*, we believe and hope better things of Michigan. There are too many descendants of the pilgrims here to admit of a moment's despondency.

But I wish you to understand, that while I suppose Michigan, in its natural site and resources, resembles the garden of Eden, having however four great lakes beside four large rivers, yet it should be likened to Eden as it appeared after the fall. Briars and thorns have begun to grow here. Men must sow, even in this soil, if they would reap. And they will find many obstacles which they did not anticipate when they left New England or New York. Many a hard earned pittance has been scattered here, and many a fortune sunk. If hopes left "so much as a wreck behind," we should find ourselves in the midst of ruins. The mania for speculation has wrought fearful havoc both in the fortunes and morals of men. It will take at least one generation to purge out this foul leaven from the moral and social system. The reverses and disappointments of the past have operated differently on different classes of men. Some have been soured in their temper, some are discouraged, some entirely desperate; while others are made wiser and more sane, and oftentimes we hope, morally and religiously better men. They will all however tell you that no man should ever come into a new country, unless he knows what he has come for. Almost any man who comes for that vague purpose, which we term "seeking one's fortune," will be very sure to make a losing business of it. He will find more misfortunes than fortunes.

But the tornado which swept over the country is past. Men begin to feel that there is a calm now. Do you not see how much we need preachers and teachers of the right stamp, that when the mass, so long agitated and disturbed, subsides and consolidates, it may be moulded into a desirable and comely form? Is it not evident that every happy and right impression which can be made now will be likely to remain? A man who can exert an influence here, produces a more lasting effect than he can expect to produce in New England. Of lawyers and physicians we have a most abundant supply. Great numbers of both professions are turning their attention to agriculture, and some to mechanical pursuits. But there is no superabundance of ministers, I assure you. There is a wide field open for pious, patient, self-denying preachers. But of this I will discourse another time.

Region of the Penobscot.

All travellers to Maine, notwithstanding the tide of *tourizing*, as well as of emigration, sets mainly toward the West, seem to be highly pleased, and render a goodly report of the country. And hundreds have been "down east," this season, who never ventured thitherward before; induced by the low fares and unprecedented facilities for travelling. A correspondent of the Mercantile Journal is furnishing for the columns of that paper, some interesting sketches of places visited in Maine, and among others, we observe notices of Bangor. From these, we learn that this city, which stands at the head of ship navigation on the Penobscot, contains about ten thousand inhabitants. The most densely populated part of the town lies on the north-western side of the Penobscot, and is about equally divided by the Kenduskeag, a branch of the great river. The deep valley of the Kenduskeag, surmounted as it is with single eminences, many of which approach the very banks of the stream, give to the place a most striking appearance. He thinks there is not so hilly a city to be found in New England.—The streets are broad and for the most part regular. There are some fine blocks of buildings, and a general appearance of neatness, although the city is as yet much wanting in shade trees.

The prospect from the top of some of the numerous hills of Bangor is exceedingly fine. The whole city is spread before you as on a map—aud you may survey, leisurely, all the shipping in the harbor and on the stream. Brewer, a small village across the river, opposite Bangor, is in full view, and so is Hampden, six miles south, on the same side with Bangor. The finest views are from the top of the Theological Seminary—which, by the way, is a pretty good building—and from the summit of Thomas's Hill at the north-west.

We hope some Bangor friend will take the hint, and give us some additional information, respecting the churches, the state of morals, the character of public opinion on the great questions of the age, &c.—Such intelligence from *other* interesting points, within our sphere of circulation, would be highly valued.

Taunton Association.

MR. EDITOR,—Thinking that some account of the meeting of the Taunton Baptist Association, at New Bedford, 23d and 24th ult., would be interesting to your readers, I sit down to furnish it to them. The evening before the 23d, our Br. Wilson, of Taunton, preached from the words of Christ, "Without me ye can do nothing." This was well calculated to prepare us for our holy convocation on the following days. At half past five, Wednesday morning, and also on Thursday, prayer-meetings were held in the vestry, and they were interesting and useful. On each of these mornings, our aged Br. Northwick, 83 years of age, prayed with great fervor and devotion. He was once a slave at the South, but having a gift for exhortation and preaching, he obtained his freedom, (whether by his own efforts or by the help of his brethren, I am not certain,) and preached till he became old. By his own efforts he obtained the freedom of his wife, and I believe all his family. His prayers discovered a just perception of the great plan of redemption, and an entire reliance upon it. About a year ago, Br. Jackson found him at Philadelphia, and invited him to come to New Bedford; with this invitation he complied, and now he resides there. Efforts are making to procure him a comfortable tenement for the rest of his life.

At 10 o'clock, A. M. the services of the Association commenced with a sermon by Br. Morey, of North Attleboro.' In this discourse the subject presented was—The gospel will in the present state generally and universally prevail. This proposition was sustained by direct prophecies, by analogous events in God's providence, and by the political state of the world. All these points, and many more not recollected, were clearly illustrated, and urged in a manner most deeply interesting. After this sermon, the usual collection for widows, &c. was taken, amounting to about $20. The Association was then organized by the appointment of Br. Jackson, Moderator, and brethren Morey and Welch, Clerks, and S. L. French, Treasurer. By common usage, the letter from the church where we were assembled was first read. In addition to what is usual in such letters, there was an account of the conversion of some twelve or fifteen natives of the Sandwich Islands, who in the providence of God, had been sent to New Bedford. There was something so new and so remarkable in this account, that it created no little interest. It is hoped that some account of these strangers will be forwarded to you for publication.

In the afternoon, the letters from the other churches were read, showing their state and progress. They are generally united and happy, and becoming stronger and stronger. The number baptized was about 170 or 200, the exact number I cannot state. In the evening, the cause of the Bible was presented, by our Br. Babcock, in a sermon and address, which was received with much favor. A collection was taken amounting to $30.

Thursday Morning.—After the transaction of most of the business left unfinished yesterday, the Sabbath School Convention held their annual meeting at 9 o'clock, A. M. which continued till about 11 o'clock. This service was in some respects very interesting, but as it would take too much room to say more here, we refer you to our Minutes, which will be out in a few days, when you can make such use of the report, &c. as shall seem good in your sight. I ought to have before said that the Association appointed an individual to write an address on these questions,—What can the churches at the North do, to hasten the removal of slavery from our land? and what ought they to do? At 11 o'clock, A. M. the subject of Foreign Missions was brought up. Br. Jackson had caused to be brought three of the converted Sandwich Islanders, and placed in the pulpit where all could see them and hear them speak and sing. This, as you may suppose, produced no little interest. The rest had left the place. Then a young man, son of our Br. H. H. Brown, of Providence, now a member of the Baptist Church in Hong Kong, China, related his experience. His conversion took place while he was in China, last October, when he was baptized and joined the church. Deacon Lincoln gave us the latest news from the missionaries, which was a cup painful and pleasant. Then Br. Webb, once our missionary to Burmah, now of Maryland, gave us facts connected with his own experience, which were full of thrilling interest. The amount of the collection I did not learn, but I should not think it less than that for the Bible cause. A good impression was made; may its fruits appear.—Permit me here to say, that we think that the interest of the Association is greatly increased by the introduction of as many good things as we can attend to, and the more money we give to them the more likely to come again. The attempt to shut almost every good thing out of the Association, is miserable policy.

This holy convocation was closed by a sermon from Br. Bronson, suited to the occasion, full of tenderness, and by the Lord's supper. This season will not soon be forgotten; the number of communicants was large, and we felt that it was good to sit together in heavenly places in Christ Jesus.

In the evening, a sermon was preached by Br. Scott, from Petersburg, Va., in which were given the reasons why we should not be ashamed of the gospel. The singing was fine, and the choir punctual in their attendance. In conclusion, it affords me great pleasure to say that Br. Jackson and his entire people received us with the greatest kindness, and the most liberal hospitality. May the Lord grant them a rich return. A.

North Swansey, Sept. 1, 1843.

For the Christian Reflector.

The Order of Odd Fellows.

MR, EDITOR.—The Independent Order of Odd Fellows is said now to number something more than one thousand members in the city of Boston, with what is called an "Encampment" of about one hundred. There are five degrees in the Lodges, and three additional degrees in the Encampment. It professes to be a secret order; that is, a part of what belongs to the Institution is to be made known only to the initiated. Its claims to benevolence and utility are pressed with commendable zeal if it be good—with alarming zeal if it be bad. Whether good or bad, its success is obvious. Its beneficiaries, or its victims, are fast increasing. Among its members are enrolled all classes of citizens, and among them many of the members of the churches, and efforts are constantly made to induce others to become members. Its advocates are enthusiastic in its praise. They seem to think that the community is bound to take it upon their commendation, without submitting it to the ordinary test of personal inspection; and in many instances, are not sparing in charges of bigotry and prejudice upon those who venture to doubt its claims to confidence and patronage. They are forward to affirm that it is good, that they have been all through it and have seen nothing wrong; and they talk much of the good characters and deeds of its members. If you reply, "I cheerfully admit all that you claim for its members as individuals, and that *you* judge the institution to be good, but *I* wish to judge for myself,—will you tell me *what* it is?" they will give you their constitution and by-laws, intimating that these will enable you to judge for yourself. If you still object that there are professed secrets pertaining to the Order, the character of which you suspect, and that your suspicions are predicated in part upon the fact that *they are secrets*, and that they shun that open inspection to which truth is ever willing to be subjected, then comes the charge of prejudice, and they bitterly complain that you will not take it on their recommendation, while they studiously withhold from you the power of judging for yourself. Now whether these claims are modest—whether they are compatible with a virtuous institution or not, every one may judge for himself; surely they are not ordinary claims. For other institutions they are not necessary. If they be warranted by the necessity of this institution, it is because of some peculiarity in the institution itself. For the success of other institutions they are not deemed necessary; these are content to wait for reception on a fair and unobstructed examination. If such claims be accorded to this, they would be accorded to no other. Should any other institution claim exemption from the fullest inspection, that claim would be a warrant for unyielding suspicion. Such suspicion, Mr. Editor, I confess I entertain of the Order of Odd Fellows. The secrecy of the Order and its *unique* claims are, *prima facie*, a warrant for such a suspicion. For any thinking mind not to entertain such suspicion, would be to exempt this institution from the rules by which we judge of every other. But, sir, believing as I do, from *a knowledge of facts*, that a proper investigation will not remove suspicions but change them into convictions—that the institution is fraught with most serious evils to morals, to religion and to equal justice, I propose in a few consecutive numbers to give it a candid investigation. To *free* and save the disciples of Christ from its entanglements, is my main object. That my course may be fully apprehended, I will here state the points which I shall endeavor to show.

1. That its pretended origin is fictitious—its real origin disreputable.

2. That its claims to benevolence are false—that it is merely a Mutual Aid Society, and that, on aristocratic and unjust principles.

3. That its "fellowship"—its "brother"-hood is anti-christian.

4. That its doctrines are heathenish, and its rites and ceremonies sacrilegious, and utterly unbecoming the Christian, on account of their disgusting levity.

5. That its secrets and obligations are dangerous to the equal rights of community.

My next communication will be upon the first of these propositions.

D. L.

West Cambridge, Sept. 1843.

Prof. Park, of Andover Theological Seminary, who has been absent a year or more in Europe, is expected to return this autumn, and to resume his duties in the Seminary, at or soon after the commencement of the next term.

Commencement at Brown University.

The annual festival of Brown University and of the literary societies connected with this venerable seat of learning, was celebrated during the last week, and with more than usual interest. The meeting of the Alumni, on Tuesday, attracted some who have not visited their Alma Mater for many years, and the most gratifying interest was manifested in the University, and the Society of Alumni, of which this was the first anniversary. The Oration before this Society was delivered by Hon. John Pitman. He gave the early history of the University, together with some sketches of the distinguished graduates of the last century. The Providence Journal says;

"The subject was most appropriately selected for the first anniversary of the association, and was handled in an able and interesting manner, the narrative abounding in frequent passages of beauty and eloquence. After a necessarily rapid survey of the History of the University, and a tribute to the many eminent men whom she has sent forth to do honor to her culture in almost every walk of life, Judge Pitman spoke of the *Peculiar Duties of Educated Mem*, and in a few eloquent and most beautiful remarks enforced the obligations which this class rest under to the State, and particularly their great obligation to maintain those conservative barriers which are the only protection to free institutions. Upon this point he spoke with the manly boldness which the subject demanded. He found in the audience a cordial and hearty response to the sentiments which he advanced. The oration was heard with great pleasure throughout, and was one of the most interesting occasional discourses to which we ever listened. Its peculiar adaptation to the auditory would have secured attention even had it been handled with less ability."

The Alumni Dinner, at the Common Hall, followed soon after, which is described as a most spirited and animated affair, enlivened by speeches remarkable for their wit and eloquence.

We were disappointed in our expectation of being present at these anniversaries, but the Journal supplies us with all the facts, the chief of which are the following.

"The celebration of the undergraduate societies—the United brothers and the Philermenian—took place at four o'clock on Tuesday afternoon, in the Rev. Mr. Hall's Church. The Oration was delivered by BENJAMIN F. THOMAS, Esq., of Worcester, upon *The causes of the prevalent neglect of Spiritual Culture.* His style of writing and delivery were spirited and eloquent, and his views in general just.

The Poem was delivered by THOMAS A. JENCKES, Esq. of Providence. The subject was '*The absence of a high Standing of Excellence.*' It was a capital satire upon the prevalent follies of the day, politics, commerce, and literature. It was received with much applause by the audience, and was a graceful and beautiful termination to the exercises of the day.

On Wednesday morning, the Commencement of the University was held. The procession was formed at Manning Hall, at half past nine o'clock, and marched to the First Baptist Meeting-house, where the exercises of the graduating class took place. They were generally highly creditable to the young gentlemen and to the University, and evinced a maturity of thought and a mental discipline which reflected honor upon both.

The following young gentlemen were admitted to the degree of Bachelor of Arts:

Percival Whitmore Bartlett, Tracy Patch Cheever, Andrew Croswell, Henry Day, Robinson Potter Dunn, Amory Gale, Benjamin Gardiner, Charles Wesley Hewes, Charles Sexton James, Lyman Jewett, Isaac Francis Jones, William Knowles, Benjamin Newell Lapham, Harrison Van Reusellaer Lord, George Davis Miles, Ezekiel Lamb Miller, Daniel Follensbee Morrill, Austin Norcross, Harrison Carlton Page, William Rounsville Pierce, Albert Gallatin Remington, Robert Benjamin Smith, William Makepeace Thayer, Abram Van Buren, Harvey Day Walker, William Walker, Fitz Henry Weld, William Warren Whitman, Edwin Theodore Winkler.

Eighteen previous graduates received the degree of Master of Arts.

The honorary degree of Doctor of Laws was conferred on Hon. JOHN PITMAN, Judge of the U. S. District Court for the District of Rhode Island, and on the Hon. EZEKIEL WHITMAN, Chief Justice of the Supreme Court of the State of Maine—both graduates of the University.

The premiums founded by the Rev. Henry Jackson and by Hon. Nicholas Brown, were then awarded by Dr. Wayland.

PHI BETA KAPPA.—The celebration of the Rhode Island Alpha of the Phi Beta Kappa Society was held in the First Baptist Meeting-house, at four o'clock in the afternoon. The Oration was by Hon. JOB DURFEE, Chief Justice of the Supreme Court of this State.

The subject of this oration was '*The influence of scientific discovery upon social progress,*' and the object of the argument to show, that humanity is governed by a law of progress which reveals itself chiefly in scientific discovery. The subject was discussed in the light of its highest philosophy; each sentence had a meaning, and every illustration some force and connection with the subject.

At a meeting of the Corporation of the University, Mr. Charles Coffin Jewett, who for the last two years has held the office of librarian, was appointed to the professorship of modern languages.

Arrangements have also been made for adding the study of modern history to the course of instruction. The department has been placed for the present under the superintendence of the Professor of Rhetoric, William Gammell.

Rev. Romeo Elton, who for many years has held the professorship of the Latin and Greek language and literature, at the same meeting resigned his office. The department will, for the present, we understand, be conducted by the assistant professor, Mr. Boise.

Mr. Harrison Carlton Page, of the graduating class, was appointed tutor.

LOANING BIBLES TO CATHOLICS.—The New York Evangelist says, that since the Bible burning in Champlain, and other Papal demonstrations of hostility against the circulation of the Scriptures, the Bible Society of Vermont, who have to do with a large Catholic population on her Northern borders and in northern counties, have adopted the 'loaning system,' never giving away Bibles—but preserving a property right in themselves—as a sort of anti-bonfire influence which Catholic Priests and Jesuits cannot gainsay or resist, by 'fire and faggot,' as is their wont with all heretical Bibles. This strikes us an excellent movement. The priests will not dare destroy property that belongs to Protestants—*lent* property; and doubtless many Catholics will read the Bible thus placed in their hands, with even more interest, than they would under other circumstances.

☞ We sometime since published a notice of the exclusion of Mr. J. Weston, late pastor of the Baptist Church in New Ipswich, from that church, stating that it was for 'certain reasons,' but not defining them. We have since learned that it was not for immoral conduct. The points stated in the letter of the church to him are,—"*unkind speeches, withdrawing from the church, and declaring non-fellowship with it.*"

The Editor's Table.

MEMOIRS OF THE LIFE OF THE REV. JOHN WILLIAMS, Missionary to Polynesia. By Ebenezer Prout, of Halstead. First American Edition. New York: M. W. Dodd. Andover: Allen, Morrill & Wardwell. Boston: Gould, Kendall & Lincoln.

The religious public ought to welcome, with no ordinary manifestations of interest, this record of a martyr's life devoted to missionary labor. We have seldom, if ever, read a more interesting biography. The life of Williams was full of stirring and pleasing incidents—his character, intellectually and morally, such as constantly to awaken our admiration; and his biographer has succeeded in presenting both life and character in such a manner as to absorb and charm the reader, and abundantly repay him for the time and attention given to the perusal of the book. We feel that we cannot too earnestly recommend such a book as this for circulation in the churches. Like the Memoir of Mrs. Judson, it should go everywhere.

POLYNESIA, or an Historical Account of the Principal Islands in the South Sea, including New Zealand: By the Right Rev. M. Russell, L. L. D. & D. C. L., of St. John's College, Oxford. New York: Harper & Brothers. 1843.

The Harpers have added this interesting work to their "Family Library," of which it is the 158th Number. It is, we are happy to perceive, not merely a scientific work, but abounds with illustrations of the power of the gospel and the influence of Christianity. It seems indeed to have been a prime object in the author's mind, to exhibit the happy results of missionary labor. The style of the work is lucid; the facts entertaining, and the views eminently comprehensive.

RESTORATION AND CONVERSION OF THE JEWS. By Origen Bacheler. Pawtucket, R. I: R. W. Potter & Co. Boston: Wilder & Co.

This is a scriptural argument designed to prove that the Jews are yet to be literally restored to Canaan, and converted to Christianity. It is worth the attention of all Biblical scholars, and of Christians generally. The object is presented in a manner entirely free from mysticism or fatiguing prolixity; in a style, brief, explicit, and relevant. The publishers amuse us somewhat by their account of the author, whose talents as a polemical writer would be acknowledged, we think, even if some of their praise had been spared. They say, "let those who may glance at this notice be assured, that if they feel any interest at all in the subject here treated on, they will find it handled in a masterly manner, by one of the very best writers of the age."

THE POCKET BIBLE; or "His Loving Kindness changes not." By Charles A. Goodrich. Boston: Published by C. C. Moody. 1843.

A beautiful tale, elegantly printed and done up in ornamented paper covers. 32pp. 24mo. The Publisher says it is "the commencement of a series of a small narrative volumes, illustrating various social and religious duties pertaining to domestic life."

THE AMERICAN POULTRY BOOK; Being a Practical Treatise on the management of Domestic Poultry. New York: Harper & Brothers. Boston: Saxton, Peirce & Co. 1843.

A small volume of 179 pages, containing all the information, we suppose, in the world, about turkeys, geese, hens, and all their kith and ken. The Board of Agriculture of the American Institute, recommend the work, and say that "it exactly supplies a deficiency which has long been felt in this department of the Agricultural Library."

THE BUD OF PROMISE; or the Memoir of Eliza Darrow. Boston: N. E. S. S. Union, 79 Cornhill.

This is a simple and interesting memoir of a little girl, who died at the age of ten years. The same volume embraces a tale of the West, "A Blossom in the Desert." The story is well told, abounds in incident, and is adapted to convey good impressions. 18pp. 18mo.

POETICAL WORKS OF MILTON.—One of the most elegant editions of Milton ever published, has been recently issued from the press of D. Appleton & Co., New York. It is a beautiful 16mo. volume of 550 pages, and contains the Poetical Works of this king of poets, complete, with his life, and explanatory notes, by the Rev. H. Stebbins, A. M. Prefixed to the whole is Dr. Channing's incomparable essay on the Poetical Genius of Milton. The work is also illustrated with a few beautiful engravings. Every page is surrounded with a double line, and the printing is executed admirably. The volume is sold for the very low price of $1,25.

BOSTON SHIPPING LIST.—A semi-weekly paper has been started in this city, under the above title, by Learned, Haven & Co. It is a large and handsome sheet, well arranged, and full of important information to the mercantile community. To this class its appearance must be exceedingly welcome, and its publication in the highest degree, advantageous.

For the Christian Reflector.

Church Resolutions.

The following preamble and resolutions were passed unanimously by the First Baptist Church in Southbridge, Mass., August 20, 1843.

Whereas, connivance at sin on the part of the church in all cases tends to keep the sinner in continuance, and to encourage him in a continuance of his sin; and whereas we regard slavery a heinous sin; and, whereas it exists within the sacred enclosure of the church, and seeks protection in the fellowship of the churches of the Baptist denomination, we are solemnly impressed with the conviction that it is the duty of those churches which are free from the practice of slavery, to bear public testimony against this great iniquity, and seriously remonstrate with those professed Christians who are guilty of it. Therefore,

Resolved, That we cannot receive to church fellowship such persons as hold their fellow-men in slavery, or advocate slavery as right in the sight of God, neither can we admit a slave-holder to our pulpit.

Resolved, That we believe it to be our duty to promote missions and other objects of Christian benevolence in such a manner as shall not give support or encouragement to slavery.

By order, and in behalf of the Church,

CYRUS AMMIDOWN, JR., *Ch. Clerk.*

O. A. BROWNSON.—The following facts have recently been published concerning this somewhat eccentric genius, in connection with a notice of one of his literary performances. Mr. B. is a self-made man, a native of Vermont. He spent his early years in the labors of a trade, if we mistake not; and never enjoyed the advantages of a liberal education; but by energy and perseverance he has raised himself to high respectability as a man of literature and scholarship.—His person is, perhaps, a good index of his mind in one respect—being above the ordinary stature, muscular and healthful, evincing great power of endurance. Thus constituted, it seems to have been his aim to make paths for himself. His opinions in religion and morals, and perhaps in politics also, have been, so far, unsettled and changeful. He began his public course as a Universalist preacher, but, finding that there was neither honor, truth nor profit in this business, he abandoned it, and became a Unitarian, and was settled over a church in New Hampshire. He soon sounded the shallow depths of this scheme, and if we mistake not, published his conviction that Unitarianism had done for the world all it could do. From this scheme he went into a sort of *purgatory*, in the pantheistic philosophy of Germany. We next find him publishing a letter to Dr. Channing, which was almost orthodox. It is said now that his face is set as if he would go to Rome. As a politician, he was at one time regarded as in the extreme of radicalism. He is now a leading writer in the Democratic Review.

A HINT FOR AMERICAN CHRISTIANS.—Monsieur Gasparin, at the last anniversary of the Evangelical Society of Paris, said:—"As to missionaries, "I am persuaded that prayer will procure them. As to money, I am ashamed to discuss the subject. We have in France fifteen hundred thousand protestants. But, do you know what the same number in the Jewish church formerly would have given? A hundred millions a year! For the annual revenue of the protestants of France is at least five hundred millions of francs, and the Jews gave a fifth of their revenue." There are of Protestants in the United States. Can any one give an estimate of their annual revenue? Can any one estimate the *results*, which would follow the devotion of *one fifth* of that revenue to the cause of Christian benevolence!

MISSIONS AMONG THE JEWS.—It appears by the last report of the London Jews Society, that a larger number of Jews were baptized during the past year than in any former year of the Society's labors. It has planted three stations in the East, and sent forth five missionaries from the Hebrew College in London. Jewish missions are now established in Safet, the place which it is believed our Lord had in view when he spoke of "a city set on a hill;" Hebron, the residence of Abraham, Isaac and Jacob; and Beyroot, the emporium of Palestine. In Jerusalem, the work seems to be in successful progress.

SABBATH CONVENTION IN NEW JERSEY.—A Convention of the friends of the Christian Sabbath was held at New Brunswick, N. J., on the 29th inst. Chief Justice Hornblower presided. There were in attendance 118 gentlemen, representing all parts of the State. Rev. Dr. Edwards was present, and took part in the proceedings. A series of resolutions were adopted, embracing the same sentiments and opinions as the resolutions which have recently been passed by various religious bodies in our vicinity. The proceedings are reported to have been in a high degree interesting. The discussions were able, and evinced, on the part of the members, a strong and deep conviction of the importance of securing a more becoming observance of the Christian Sabbath." In the evening a large assembly was addressed by Rev. Dr. Edwards. A letter was read from the Hon. William Pennington, Governor of the State, regretting his necessary detention from the Convention, and expressing his concurrence in the objects of the meeting.

CHRISTIAN WATCHMAN.—The last number of this paper contains an announcement from its proprietor and editor, the Rev. E. THRESHER, that he has re-conveyed the concern to WILLIAM NICHOLS. He takes an affectionate leave of his patrons, correspondents and brethren of the press. We are happy to testify that the Watchman, in Mr. Thresher's hands, has never contained one ungenerous allusion to ourself, or, so far as we have noticed, to any others. The Christian and gentlemanly deportment manifested in the conduct of the paper, we recognize with pleasure. He retires with our best wishes. The name of a new editor is not announced.

WEALTH OF GERRITT SMITH.—This distinguished advocate of emancipation is thus noticed by a correspondent of the Mercantile Journal, travelling in the State of New York.—"I visited Peterboro', the residence of Gerrit Smith, and the focus of those immense transactions in the purchase and sale of landed property, which Hon. Peter Smith so long and so successfully carried on. About forty-five years ago, Judge Smith purchased of the Indians 60,000 acres of land in one parcel, covering nearly the whole of the present County of Madison, for the sum of $225,000.—He subsequently became the largest land-holder in the State. His son Gerritt, who, some years since, inherited the greater part of his father's property, now owns more than one million acres of land in the State of New York alone, lying in forty-eight of its fifty-six counties. His annual land tax is upward of ten thousand dollars! I mention these facts as proofs of the grand scale on which things were and are done in this region."

ANNIVERSARY AT ANDOVER.—The exercises at the 35th anniversary of the Andover Theological Seminary took place on Wednesday last. They were very interesting. Of those who graduated, several are to become missionaries in the States and Territories of the West. We learn that as many as ten go, under the patronage of the A. H. M. Society, to Iowa, and they were publicly designated, on Sabbath evening; at this service an appropriate address was delivered by the Rev. Dr. Bacon, of New Haven, and instructions were given by the Rev. Milton Badger.

We give the names of the graduates. Frederic Vinton, Ephraim Adams, Alden B. Robbins, Wm. B. Hammond, Elijah Kellogg, John H. Stratton, Edward Robie, Clinton Clark, Ceo. S. Van Cleff, Josiah H. Stearns, Wm. Salter, Horace James, Erastus Ripley, L. Grosvenor, Joseph Bartell, Edwin B. Turner, Horatio Merrill, Thomas A. Gale, Benja. A. Spaulding, Ebenezer Alden Jr., Daniel Lane, Ebenezer H. Squier, Loren Thayer, Harvey Adams, A. D. Gridley, James J. Hill, Horace Hutchinson, Augustus Wing, P. D. Schory, Wm. G. T. Shedd.

☞ Our readers will be much interested in the letters of our Michigan correspondent. We regret that the word "country" was substituted by the compositor's mistake, for "county," in his communication of last week.

☞ We learn from English papers, that Rev. Dr. CUNNINGHAM, late minister of the Trinity College Church, Edinburgh, is on his way to this country. His object is, chiefly, to examine our various systems of education He is appointed to be one of the Professors of Divinity in the New Seminary of the Free Church of Scotland.

Mr. Hawkins has recently performed a tour as far west as Buffalo, and since his return to Boston, has gone down to Maine, lecturing in the principal towns on his way.

Secular Intelligence.

National Liberty Convention.

This Convention, held at Buffalo week before last, is reported of, as large and spirited. Delegates were present from ten different States. The great tent, in which 3000 persons may be seated, was filled to overflowing. The following is a list of the officers.—President, LEICESTER KING, of Ohio.—Vice Presidents, Gen. Samuel Fessenden, of Maine, Judge Titus Hutchinson, of Vermont, Hon. William Jackson, of Massachusetts, Judge Thomas C. Love, of New York, Samuel McFarland, of Pennsylvania, Samuel Lewis, Esq., of Ohio, Dr. Charles V. Dyer, of Illinois, Willian H. Burleigh, Esq. of Connecticut. Secretaries, Linnaeus P. Noble, of New York, Elizur Wright, Jr. of Massachusetts, Charles B. Ray, of New York, Owen Lovejoy, of Illinois, Timothy B. Hudson of Ohio.

Among the speech-makers, many of whom were very eloquent, were Lewis, of Cincinnati, Torrey, of Albany, Pierpont, of Boston, Fessenden, of Maine, Chase, of Ohio, Galusha, of New York, &c. &c. A series of resolutions was passed, among which were the following;—the last was presented by Mr. Pierpont

Resolved, That the Liberty Party has not been organized for any temporary purpose by interested politicians, but has arisen from among the people in consequence of a conviction, hourly gaining ground, that no other party in the country represents the true principles of American Liberty, or the true spirit of the Constitution of the United States.

Resolved, That the Liberty Party is not a sectional, but a national party: has not originated in a desire to accomplish a single object, but in a comprehensive regard to the great Interests of the whole country; is not a new party or a third party, but is the party of 1776, reviving the principles of that memorable era, and striving to crrry them into practical application.

Whereas, The Constitution of the United States is a series of Agreements, Covenants and Contracts between the people of the United States—each with all, and all with each: and whereas, it is a principle of universal morality, that the moral laws of the Creator are paramount to all human laws—or, in the language of an Apostle, that "we ought to obey God rather than man": and whereas, the principles of Common Law—that any contract, covenant or agreement to do an act derogatory to natural right, is vitiated and annulled by its inherent immorality—has been recognized by one of the Justices of the Supreme Court of the United States, who in a recent case expressly holds that "any contract that rests upon such a basis is void": and whereas, the third clause of the second Section of the fourth Article of the Constitution of the United States—when construed as providing for the surrender of fugitive slaves—does "rest upon such a basis," in that it is a contract to rob a man of a natural right to his own liberty, and is therefore absolutely void: Therefore.

Resolved, That we hereby give it to be understood by this Nation and the World, that as Abolitionists, considering that the strength of our cause lies in its righteousness, and our hope for it in our conformity to the laws of God, and our respect for the rights of man, we owe it to the Sovereign of the Universe, as a proof of our allegiance to Him, in all our civil relations and offices whether as private citizens or as public functionaries, sworn to support the Constitution of the United States, to regard and treat the 2nd Section of the 4th Article of that Instrument, whenever applied to the case of a fugitive slave, as utterly null and void, and consequently as forming no part of the Constitution of the United States, whenever we are called upon or sworn to support it

GLASGOW ANTI-SLAVERY SOCIETY.—This society have adopted a course which was too bold for the Convention in London. The suggester in both instances, was Mr. Macgregor Laird, the delegate from Glasgow to the Convention; and on his motion, the Glasgow Society, on the 1st instant, passed a series of resolutions, and then a petition to the House of Commons, advocating the freest African emigration to the West Indies as a means of suppressing the slave trade. The petition passes in review the various methods which have been resorted to for the suppression of African Slavery and the Slave trade, and demonstrates the total failure of all of them. It recommends the free emigration of the Negro race from all parts of Africa to her Majesty's Colonies, as a certain means of undermining and ultimately putting a stop to the slave trade. It declares that the emigration at present permitted by the British Government, restricted as it is to Sierre Leone, and crippled by the system of passports, fees, and registrations, is undeserving of the name of free emigration. And all these positions are corroborated by reference to the evidence of intelligent and experienced persons, official and others, contained in parliamentary papers.

An adjourned meeting was held on the 2nd instant, at which the broad and liberal view entertained by the society was confirmed. Mr. Laird was heard at great length, and with much interest; and the following resolution was passed unanimously—

"That this meeting regards the enlightened principles of free trade as calculated to have the most beneficial effects upon society universally, in melting down the prejudices and differences which separate man from his fellow-man, and make nations, which should, 'as kindred drops, be mingled into one,' regard each other with the jealousy of enemies; but, nevertheless, they regard the application of this principle, to free and slave-holding states, raising tropical productions, as an act of injustice to the former, until they are placed in a condition to acquire a supply of labor equal to the latter."

At this adjourned meeting, Mr. H. C. Wright an American, made a statement, stranger even in its manner than its matter—

"The President of the United States, is a thief and a robber; and I request that this may be recorded, if a reporter is present at the meeting. (Cheers and laughter.) I state to you a fact, and I hardly ever find an American that has brass enough to state it. Perhaps you will think I have no patriotism; but I have; I am full of it. It is not America, nor England, nor France, nor Europe that is my country, but the world. (Cheers.) I have no wish to acknowledge any country but the world, and no countrymen but the human family alone. Now, standing on this platform, I say that John Tyler, the President of America, and I have the evidence before me—sold his own son at auction. (Sensation.) The people of the United States, knowing the fact, elected him to be their President. (Shame.) Why, it is no disgrace at all for a man in that country to sell his own offspring; and why should it be, if it be no disgrace to sell any body else? (Cheering.) It may be more horrible, but the principle is the same. No one will deny in that country that John Tyler has children in slavery, and that he has pocketed money for them. (Sensation.) The children of Jefferson, the writer of the boasted document of American Independence, are in slavery, and this no one will deny in our country."—*European Times.*

EXTENSIVE FORGERIES IN PETERSHAM.—We have received a slip from the Barre Gazette office, containing an account of a series of extensive forgeries committed by William Goddard, who is postmaster at Petersham, and also a member of several trading and manufacturing firms. The amount of forged papers exceeds forty-one thousand dollars. The forgeries were discovered almost simultaneously in New York and Ware; and Goddard, on being arrested, confessed his criminality, and furnished a list of spurious paper now in circulation

"Mr. Goddard is a man of about thirty-five years of age, a native of Petersham, where his father and friends stand highly respectable. He has sustained a character more than usually high for integrity and business talent for many years, and no man could have been picked who would have been deemed more unlikely, by the commission of such a crime, to entail infamy upon himself and shame upon his friends. No other motive is conceived than a relief from pecuniary embarrassment

He confesses fully the perpetration of the crime, aud entirely absolves his partners, who are gentleman of high standing, from all knowledge of its commission. Of the proceeds of the forgeries, $15,000 was used for William Goddard & Co.; $17,000 for Goddard's private debts; $5,200 for Hildreth & Goddard. The intention undoubtedly was to take up the paper as it became due—as he already had the $4000.

Mr. Goddard was arrested on Sunday morning, and taken before Jared Weed, Esq. He pleaded guilty, and was ordered to recognize in $5000 for his appearance before the criminal court on the last Monday of this month. The bail was furnished by his father, father-in-law, and brother-in-law, and he is now at liberty."

We think that the most remarkable part of this affair is that Goddard was set at liberty on recognizing in the sum of $5000—less than one-eighth of what he had realized by his fogeries. It is not probable that the matter will ever give much trouble to the criminal court.—*Boston Post.*

BENNETT AND O'CONNEL.—A late English paper gives the following brief and pithy account of the scene at the Repeal meeting at the Dublin Corn Exchange, alluded to in a late number of this journal:

"Mr. Steele announced that an American gentleman, James Gordon Bennett of New York, was present and desired to be introduced to the Liberator. He (Mr. Steele) had not the pleasure of Mr. Bennett's acquaintance, but had been entrusted with his card to present to the Liberator. *Mr. O'Connell.*—He is just the very man we don't want here. [Laughter.] He is the editor of the vilest gazette that ever disgraced the press ef any country—*The New York Herald.* A more infamous paper I suppose never existed. This remark having been made in the presence of Mr. Bennett, who was standing near Mr. O'Connell's chair, excited much merriment. Mr. Bennett at once withdrew."

O'Connell's character has been described by Bennett, as follows:

"O'Connell is a man of gigantic intellect, of large and liberal views; a lawyer profoundly versed in the histories and laws of nations; gloriously identified with the advocacy of republican principles; a sworn and powerful enemy of despotism and oppression—a man who has devoted a long life to the service, interests, and amelioration of his native land and her impoverished and manacled children! He, too, so well acquainted with her past and present history—so feelingly alive to her condition and wants—so familiar with every pulsation of her broken heart—so wedded to her soil and institutions—such a bitter hater and scourger of her ferocious and merciless persecutors!"

Whatever may be the accuracy of Bennett's portrait of O'Connell, of one thing we feel assured, O'Connell, knows the exact value of the Herald, appreciates the character of its editor, and deserves credit for his honesty and independence in avowing his opinions in a public meeting, and in the presence of the man whom he so heartily despised.

The London correspondent of the N. Y. Evening Post, after giving an account of O'Connell's withering rebuke of James G. Bennett, says:

"The next day O'Connell again referred to Mr. Bennett. He said, 'when he saw the card of that individual, he did not hesitate to denounce the man who had gained such notority by his slanderous assaults on the respectable portion of society in America. The New York Herald was a disgrace to literature, and when he spoke severely of such journals, he no more intended to cast a reflection upon the American press at large, than if he spoke in just terms of the London Satirist, or the John Bull, as examples of the London press, or as intending to apply it to such papers as the Morning Chronicle or the Examiner. He called upon all public men to denounce the James Gordon Bennetts of the press, wherever they were met with.' (Cheers.)

STUPID AND LAUGHABLE.—The New Haven Herald states that a Mr. John Austin of that city, having in his possession a quantity of gunpowder, amounting to five or six pounds, which had got wet, undertook to dry it on Saturday, in quite a novel manner.—Taking one of Gould's patent ovens, and making a fire in it, he spread the powder in some pans, and placing them in the oven in the same manner as if baking a batch of bread, sat quietly down, by the oven, under a vine in his back yard, to watch the process. "As might have been expected," says the Herald, "after a short time an explosion took place, which knocked Mr. Austin, his tin oven, and all the surrounding materials, into as many cocked hats. Mr. A. is severely but not dangerously hurt, so that he may live to learn by experience."

COUNTERFEIT COIN.—Two half dollars were placed before us yesterday, with the remark that one of them was a counterfeit, and we were requested to point out the spurious coin. Both were new, bore the date of 1843, and in every other respect, so far as weight, the print of the die, and the miling on the edge were concerned, were perfect. Puzzled to ascertain which of the two was genuine, and a little doubting the assertion of one of them being counterfeit, we put them to the test of ringing them upon a table, when the difference between the two was at once apparent, the genuine coin giving out the true silvery ring, and the other emitting a dull, flat sound. The coin appeared on close inspection, aided by a penknife, to be made of pewter, and silvered over by the galvanic process; and so nicely and faithfully is the die cut, and the covering of silver put on, that the most practised eye can scarcely fail to be deceived by the appearance of the coin.

We understand that quarter dollars of a like character with the above, are also in circulation, and a keen lookout should be had for them.—*U. S. Gazette.*

FROM BAHIA.—*Destructive Slide!*—The New Bedford Mercury says that Capt. Gray, of ship Hector, which vessel arrived at New Bedford from Pernambuco yesterday, states that information had been received at Pernambuco, that during the late rainy season which had continued without intermission for more than thirty days, at Bahia, a part of the hill towards the Pillar had given away, from the action of the water, and in its course destroyed about twenty buildings, besides killing fifty or sixty of the inhabitants. Among the buildings were some sugar warehouses, about 400 boxes of which article were destroyed.

RAIL ROAD FROM HARTFORD TO SPRINGFIELD.—The engineer has advertised for proposals for the grading, masonry, and bridging of this road, (about 25 miles in length) to be divided into sections. Some of these sections are heavy, and embrace large abutments and piers of masonry, and about 2000 feet of bridging. It is intended to have this Road finished in one year from this autumn.

A HORSE WITH TROWSERS ON!—The N. Y. correspondent of the Providence Journal says:

"I saw in the street to-day a novel sight,—a horse in trowsers; a Christian drayman having adopted this method of keeping the animal's legs from the flies. They were made in the modern fashion, loose, without straps, and gathered at the top. It is enough to make one respect the draymen here as a class, to remark the great intimacy existing between them and their horses. They seldom overload them, keep them well, and caress them with a degree of fondness quite touching. But the omnibus drivers are cruel to a point of torture that is, or ought to be, indictable."

PROFANE LANGUAGE AMONG THE ENGLISH.—Another thing struck me with surprise here. Profane swearing has gone out of fashion. I cannot speak for the nobility, because I have not reached this circle, but with all other classes, cursing and swearing is 'honored in the breach' rather than 'in the observance.' Oaths and imprecations, so common in America, are not heard here, even among the Water-men, Cab-men, Coal-Bearers or Scavengers. The language of blasphemy in its various 'sliding scales' of enormity, comes as a part of our education from the mother country. Is it not reasonable to hope, therefore, that among other English Fashions, adopted by Americans, our people will soon forbear to mingle the name of their Creator and Redeemer profanely either in their idle conversations or their excited controversies.—*Weed's Letter from London.*

TRAVELLING BETWEEN BOSTON AND ROXBURY—It is a matter of surprise to us that such a number of Omnibusses gain a living by transporting passengers over this Avenue. At present there are no less than twelve large coaches which run hourly, capable of carrying from twenty to thirty-five. They start regularly every fifteen minutes from half past six in the morning until nine o'clock in the evening. The whole number of horses owned and employed on this route by the indefatigable "King" of stage owners, is about one hundred and twenty-five. About forty persons, drivers, collectors and hostlers are employed on this line.

Mail.

NATIONAL SILK CONVENTION.—The American Institute has been induced, at the solicitation of great numbers engaged in this branch of industry, to notify a Convention to be held in New York the first week of the Sixteenth Fair, viz., Thursday, the 12th of October next, with a view fully to discuss the important matter, and to collect and publish all that experience can supply.

TOMATO FIGS.—We copy the following from the American Farmer:

Patent Office, July 10, 1841.

DEAR SIR:—The medicinal qualities of Tomatoes have greatly increased their cultivation, and every new preparation of the articles is deserving consideration. A sample of "Tomato Figs" has just been deposited at the Patent Office, of a very superior quality. From the taste, I shou'd suppose all the good qualities of the fruit are retained. In appearance, the drum of Tomatoes resembles one of figs so nearly, that they might easily be mistaken for the same,

The sample is deposited by Mrs. Steiger, of this city, and the recipe transmitted with it is enclosed for publication. It is deeply to be regretted that since the periodicals of the day are open to communications, that so many valuable improvements are lost to the world barely for the want of publicity.—Others may have dried the tomatoes with a resipe, however less successful. Very respectfully,

H. L. ELLSWORTH.

Take six pounds of sugar to one peck (or sixteen pounds) of the fruit. Scald and remove the skin of the fruit in the usual way. Cook them over a fire, their own juice being sufficient without the addition of water, until the sugar penetrates and they are clarified. They are then taken out, spread on dishes, flattened and dried in the sun. A small quantity of the syrup should be occasionally sprinkled over them whilst drying; after which, pack them down in. boxes, treating each layer with powdered sugar. The syrup is afterwards concentrated and bottled for use. They keep well from year to year, and retain surprisingly their flavor, which is nearly that of the best quality of fresh figs! The pear shaped or single tomatoes answer the purpose best. Ordinary brown sugar may be used, a large portion of which is retained in the syrup.

FALL RIVER.—Our village presents one continual round of bustle and activity. The streets are thronged from morning till night with every description of vehicles that imagination can depict, conveying away rubbish from the burnt district and conveying to it materials for building. The blasting of rocks, the sound of the hammer, and the trowel, the cry of mort, mort, look-out, look-o-u-t, which resounds from every direction, presents a scene of business activity and life not often surpassed. It is descriptive of the energy and enterprise of our citizens, Though misfortune and suffering have overtaken them and deprived them of much, very much, which they so late possessed and enjoyed, yet by cheerfulness and perseverance they endeavor, as far as possible to avert the evils too often consequent upon both.

Could our distant friends, who have so generously contributed to relieve the sufferings of the destitute and afflicted among us, now see the efforts making to repair the waste places, their kind hearts would leap with joy.—*Fall River Monitor.*

CONVERTED JEWS.—Two converted Jews were lately baptized in the parish church of Cheltenham by the Rev. Paul Louis Sandford, himself a converted Jew, and lately ordained a minister of the church of England.

SING ON—NEVER TIRE.—An old man named James Jones, about 90 years of age, has formed one of the choir of Burford Church, near Tenbury, for upwards of 60 years; and on Sunday, the 30th of July, the choir was strengthened by the addition of his eldest son, his grandson and his great grandson, (so that it embraces four generations,) on which occasion the singing was excellent.

MILK IN ENGLAND.—It is stated in the Liverpool Mercury that milk is an article of food almost unknown in England. Often do we hear, says the editor of the Mercury, of people being reduced to their "cake and milk," but, unfortunately, we never see the working classes elevated so high. Milk is dearer than good ale, with all the labor and taxation belonging to it. This is one of the scandalous effects of the corn laws encouraging the growth of grain crops instead of grass, cows, milk, poultry and eggs: indeed, poultry is almost as unknown to the middle classes as milk is to the humbler, and from the same wicked cause.

AGRICULTURAL FAIRS.—The cattle show and fair of the New York State Agricultural Society is to be held on the 19th, 20th and 21st inst.

The Middlesex cattle show is to be held at Concord, on the 4th of October next.

The Penobscot Agricultural Society, of Maine, will hold their annual fair in Bangor, on the 27th and 28th of this month.

The Cumberland County Agricultural Society of Maine, have selected Gorham Corner for the place of their annual exhibition the present year, which is to be on the third Wednesday of October next.

The Hartford Agricultural Society hold their annual Fair and Cattle show at Hartford, commencing on the 26th of this month.

ITEMS FROM SCOTLAND.—The Right Hon. Lord Lovat has consented to give sites for free churches on his estates.

A few days ago, Dr. Burns, of Paisley, received a letter from Mr. Hastie, M. P. inclosing a draft for £200 for the benefit of the Free Church.

The Rev. Dr. Black has resigned his professorship of divinity at Marischal College, Aberdeen.

A NOBLE ACT. Some two years since, the extensive commission house of P. S. Shelton & Co., of this city, failed, in consequence of reverses in business—and their creditors compounded with them for fifty cents on the dollar, giving them a complete discharge. We learn from the Atlas that P. S. Shelton, the senior member of the firm, who, by his industry and good fortune has since accumulated some property, on Tuesday last made a new dividend of twenty-five per cent. upon the full amount of the cancelled demands against his former house. This highly honorable conduct deserves public mention; the good wishes of all will attend the enterprise of a man who makes so good a use of his prosperity, and sets such a meritorious example to the mercantile community.

PAWTUCKET.—The village of Pawtucket, contains fifteen factories, most of them very large, in which are run an aggregate of not less than 50,000 spindles and 2000 looms; besides the factories, there are a number of machine shops, iron works, &c. On the outskirts of the town, also is an immense establishment, driven by steam power, for printing calicoes, and the goods here turned out will bear the most successful comparison with the prints of England and France, and can be afforded lower than foreign productions of the same class and character. It is owned by J Dunnell, Esq. who has made a handsome fortune by it. It has taken the premium for the best prints, at the last four annual exhibitions of the American Institute.

The village of Pawtucket is divided about equally by the river, one half being in Massachusetts and the other in Rhode Island.

TEMPERANCE IN CHINA.—Under the influence of Protestant missionaries, societies for the promotion of temperance have been formed in the ports of China. The Rev. E. C. Bridgman is announced as Secretary of the "Hong Kong Temperance Union." The South India Temperance Journal says: "We catch at every item of temperance news from China as of the greatest value. We do hope the horrible drinking usages of our countrymen will not work the mischief there that they have entailed upon the Hindoos. If the missionaries and chaplains raise *their* voices high, much will be done to prevent it."

Summary.

The Lutheran Observer, referring to Swedenborgians, says—"Twenty-five years have elapsed since their first introduction in this country. Their number, at present, we are told, is only about 4,000 members and 28 ministers."

The Rev. John Angell James, of England, in a recent sermon, said of Puseyism, that "it had but little of Protestantism but its emoluments, and a great deal of Popery without its name."

The National Intelligencer says, that the statue of Washington is dismounted from its temporary elevation in the Rotunda, to be placed on the new base of granite prepared to receive it, under the frame building erected east of the Capitol for its temporary covering.

About sixty have already entered the new Freshmen class in Yale College, which it is supposed will be increased, at the commencement of the term to upwards of one hundred.

At a camp-meeting at Eastham, lately, one hundred and fifty-four ministers and church members signed the anti-tobacco pledge.

Rev. Edward Thompson, of the Methodist Episcopal Church, and Principal of the Norwalk Seminary, Ohio, has been appointed Professor of the Philosophy of the Human Mind and Moral Philosophy in the University of Michigan, by the Board of Regents. Mr. Thompson has accepted the appointment, and will enter upon the discharge of its duties as soon as practicable.

William D. Ferry has submitted to the Boston Common Council, a plan for paving streets with iron, in a much more durable and substantial manner, he says, than it can be done with stone. A committee has been instructed to investigate the merits of the project.

Marriages.

In this city, by Rev. Mr. Stow, Mr. Abraham H. Whitcomb to Miss Mary Ann Orbeton.

In Hingham, by Rev. Sereno Howe, Mr. Chester D. Pratt of Weymouth, to Miss Louisa P. Hobart, of Hingham.

In Millville, on Thursday evening last, by the Rev. Adin Ballou, of Milford, Mr. Paul D. Wallis of this city, to Miss Emeline, daughter of the late Ezekiel Pitts, Esq. of M.

Deaths.

In Lowell, August 31st, Norman Mason, aged 40 years. His last days were those of peace and quiet. Having wholly given up the world, his mind dwelt continually on the goodness and mercy of God; he had long been a sufferer to disease, he did not murmur or repine; the promises of our Saviour to dying man were often repeated by him with peculiar delight. His faith was strong and unwavering to the last. How easy, as he often said, is it to become reconciled to God, only take him at his word. He has said, ask and ye shall receive.

In Austerlitz, N. Y. on the 30th ult., Frances Jerusha, daughter of Rev. Samuel S. and Frances H. B. Mallery, of Pawtucket, R. I aged 2 years and 10 months.

Notices.

BOSTON BAPTIST ASSOCIATION.

The Boston Association will hold its next session in the meeting-house in Bowdoin Square, Boston, on Wednesday, September 20th. The services commence at 9 1-2 o'clock!

J. WP. ABBER, *Secretary.*

SALEM BAPTIST ASSOCIATION.

The sixteenth anniversary of the SALEM BAPTIST ASSOCIATION will be held with the Baptist Church in Amesbury, on Wednesday and Thursday, the 27th and 28th inst. The sermon will be preached on Wednesday morning at 10 o'clock, by Br. Wm. Lamson.

JOSEPH BANVARD, *Clerk.*

Salem, Sep. 7, 1843.

☞ The PASTORAL UNION, connected with the Salem Association, will hold its first annual meeting on the afternoon of Tuesday, the 26th inst., in the vestry of the Baptist Church in Amesbury. An Essay will be read by Br. Porter of Lowell, to be followed by a discussion. Br. Banvard of Salem will preach in the evening. Pastors are earnestly requested to be present.

WILLIAM LAMSON, *Sec. of P. Union.*

Gloucester, Sep. 5, 1843.

☞ TO THE SALEM BAPTIST ASSOCIATION, expecting to convene with the First Baptist Church of Salisbury and Amesbury on the 27th inst. The undesigned invite the friends to come directly to the meeting-house, Market St. where the committee will be happy to receive them.

In behalf of the church

EDMUND N. CLARK,
JONATHAN A. SARGENT
JONATHAN ALLEN, JR.,
WM. CARRUTHERS,
ANDREW HOBART.

N. B. A stage will be in readiness at the Depot in Newburyport on the arrival of each train of cars to convey passengers direct to Amesbury.

AM. AND FOR. BAP. MISS. SOC. The next regular meeting of the Board of Managers of the A. and F. B. M. S., will be held at the office of J. N. Barbour, 92 State Street, Boston, on Friday, the 24th inst., at 3 P. M. Members of the Board are earnestly requested to be present.

C. W. DENISON, *Rec. Sec.*

☞ A public meeting of the Board of the BOSTON BAPTIST CITY MISSIONS will be held at the Baldwin Place Church, next Sabbath evening. The annual report of the Secretary will be read, and addresses, made by the pastors of the several churches.

☞ The Rev. JOHN BLAIN is engaged for the present at Providence, R. I., to which place correspondents will direct.

THE WACHUSETT BAPTIST ASSOCIATION will hold its first anniversary with the Baptist Church in Barre, Sept. 13, not in Leominster as was expected.

JOHN WALKER.

Coldbrook, Aug. 24*th*, 1843.

Advertisements.

SEARS'

POPULAR PICTORIAL WORKS.

THE most splendidly illustrated volumes for families ever issued on the American continent, containing more than

2000 BEAUTIFUL ENGRAVINGS,

Designed and Executed by the most eminent Artists of England and America. *For sale by* SAXTON, PEIRCE & Co., 133 1-2 Washington St.

HISTORY OF THE BIBLE, 1 Vol. 8vo. numerous illustrations. $3.00

BIBLE BIOGRAPHY, nearly 300 plates. $2,50.

WONDERS OF THE WORLD, nearly 3,00 plates. $2,50.

PICTORIAL ILLUSTRATIONS OF THE BIBLE, 3 volumes. Aoout 600 engravings, price $5,00.

Rich, Amusing and Instructive Book.

"He who blends instruction with delight,
Profit with pleasure, carries all the votes."

Preparing for publication by the first or second week in October, 1843:

SEARS' GUIDE TO KNOWLEDGE.

A splendidly illustrated work, comprising the finest series of embellishments ever presented to the American public, in one handsome large octavo, of Five Hundred pages, elegantly bound.

PRICE ONLY $2,50

This splendid volume will, in itself, comprise a complete Library of Useful and Entertaining Knowledge, condensed in form, familiar in style, and copious in information, embracing an extensive range of subjects, in Literature, Science, and Art.

S. P. & CO. also publish The Pictorial Bible, issuing in sixteen semi monthly parts, at 25 cents per part, or $4,00 complete

Order are respectfully solicited. Address

SAXTON, PEIRCE & CO.,
September 13. 133 1-2 Washington St.

Standard Hymn Book,

for those who prefer

WATTS ENTIRE AND UNALTERED.

THE well known and extensively used collection of Hymns entitled, "WINCHELL'S WATTS." Being an arrangement of *all* the Psalms and Hymns of Dr. Watts, with a Supplement of more than five hundred additional Hymns. Published and sold by

GOULD, KENDALL AND LINCOLN,
September 13. 59 Washington St.

FOR SABBATH SCHOOLS.

BANVARD'S SERIES OF

Sabbath School Question Books,

REV. MR. BANVARD, Author of the TOPICAL QUESTION BOOK, one of the most popular books ever published in this country, is now engaged in preparing a series of smaller Question Books, four in number, for the

INFANT DEPARTMENT

in Sabbath Schools. Numbers one and two are stereotyped and ready for use, and although but four months have elapsed since the first number was issued,

TWELVE THOUSAND COPIES

have been published, and it is with difficulty that the demand can be supplied.

The publisher would call particular attention, to this most valuable series of Question Books, believing as he does that they are "*unsurpassed if equalled*" by any before the public. And in expressing this opinion he does but reiterate the united opinion of the thousands who have used them. Prices, Topical Question Book, $12,50 per hundred, Infant Series, Nos. 1 and 2 $5,00 per hundred.

For sale at the publisher's prices by H. S. WASHBURN at the S. S. Depository, 79 Cornhill.

August 2. 3 m- is,

Poetry.

To the United States.

[I was once in hopes that my own country would precede Tunis and Algiers in abolishing slavery and carrying out free principles; but it appears they are in advance of the United States in this particular.]—*Lewis Tappan's Address at Brooklyn, N. Y., August*, 1843.

Now vail your "stripes and stars," and show
O'er mountain-peak and plain,
And where your ships of thunder go,
Your symbols—Whip and Chain.

For stripes and stars should only fly
O'er freemen's homes and graves;
Your splendid flag's a floating lie—
Land of three million slaves!

Now from your archives ever blot
The Christian nation's name;
The Christian nation? own it not;
Or own it to your shame.

For you have mocked all faith, and set—
To your enduring loss—
The Church beneath the Minaret,
The Crescent o'er the Cross.

And in the deadly strife betwixt
The False and True, unpriced,
Have traitor turned, and scandal fixed
Upon the name of Christ.

Where poise the scales of equal link,
Earth, Hell, and Heaven dream
To see the fabling Koran sink,
The Bible kick the beam.

Barbaric dungeons, Freedom's song
Send out on fetid breath—
Your gales of paradise prolong
The captive's wail of death.

"There is a tide"—your flood has passed;
The gem a Christian brow
Should wear, you've madly from you cast,
The Moslem has it now.

Yes! in the world's contending race
For principle that's free,
Your laggard foot has second place,
The first it cannot be.

The "second place!" O, no! the lust
Of gold has wrought your fall;
Lead on, ye pagan nations! first—
My country, *last of all!—Emancipator.*

Voyage of Life.

BY D. C. COLESWORTHY.

When first we spread our tiny sails
On life's eventful sea—
And gently wafted by the gales,
How full of life we be!

Fierce, angry billows never rise,
And all is smooth before,
And bright above, as if the skies
Ne'er threatened aspect wore.

Calm and serene, we banish fear,
Nor dream of future ill;
No voice of danger cometh near,
And all is joyful still.

Thus onward by the gentle breeze,
Our fragile bark is driven—
Till in the wild and boisterous seas
We're tempest tost and riven.

When all is lost we look behind—
For help we loudly cry;
We're answered only by the wind
As it comes sweeping by.

How blest is he in early youth,
Who taketh for his chart,
That word which is eternal truth,
And seals it in his heart.

Though tempests beat upon his bark,
And angry billows frown—
And all around is drear and dark—
Success his efforts crown.

Beyond the storm a light appears,
The beacon light of faith;
It cheers his heart, and calms his fears,
And takes the sting from death.

Thus through his voyage propitious gales,
With gentle seas are given—
Until at last he bends his sails
Safe in the port of heaven.

The Book Divine.

The following stanzas, composed by the Rev. Dr. Marshman, of Serampore, and sung with thrilling effect, on the occasion of the completion, by Dr. Carey, of the first translation of the New Testament into Bengali, deserve to be preserved and diffused. For that purpose we insert them in the Memorial. How many of the Hindoos, within the last forty years, have experienced the full blessedness here contemplated, and with the spirits of Carey and Marshman, are now before the throne of God and the Lamb, chanting a nobler song!—*Bap. Memorial.*

Hail, precious book divine!
Illumined by thy rays,
We rise from death and sin,
And tune a Saviour's praise;
The shades of error dark as night
Vanish before thy radiant light.

We bless the God of grace
Who hath his word revealed,
To this bewildered race,
So long in darkness held;
His love designs, his people pray!
His providence prepares the way.

Now shall the Hindus learn
The glories of our King;
Nor to blind gurus turn,
Nor idol praises sing;
Diffusing heavenly light around,
This book their Shasters shall confound.

Deign, gracious Saviour, deign
To smile upon thy word;
Let millions now obtain
Salvation from the Lord;
Nor let its growing conquests stay,
Till *earth exult* to own its sway.

Moralist and Miscellanist.

An Appeal from the South.

We ask for the following article the candid perusal of our readers, especially of those who have regarded anti-slavery efforts with suspicion, if not with disapprobation. It is the letter of a clergyman in Kentucky, to the editors of the N. Y. Evangelist. It is certainly time for Northern Christians to awake, when such an appeal comes to them from the South. Surely, truth is making its way to the hearts of men, and the period hastens when it will gloriously triumph.

Messrs. Editors:—I have just read the following question, proposed in the late Association of Massachusetts, by the Rev. W. Trask—"What will the friends of the West think of us, if we, looking upon slavery as sin, shall go away, and say nothing upon the subject?" If you please, I will tell him how we of the South feel; at least, how I, as the son of a slaveholder, a native of the South, feel. I feel that those who refuse to speak and act on the subject, are neglectful of their duty as Christians, patriots, and philanthropists. I speak this with deference and love; nor would I say it, did I not feel that the Bible and facts support me in the position.

1. I feel that they are neglectful of their duty as Christians. When we read James 2: 16; 1 John 3: 16, 17; Acts 10: 38; Hebrews 13: 3; Matthew 22: 39; we find that Christianity is not a negative system, but that it is a positive, active, aggressive. It is not enough that we abstain from sin ourselves, but we must rebuke others. Lev. 19: 17. It is not enough that we enjoy good, but we must do good. Hebrews 13: 16. As Christians, we cannot see our brother destitute, and say to him, "Depart, be ye warmed and filled," and yet minister not to his wants. "Freely ye have received, freely give."

"But," says my brother at the North, "as a Christian, it would be my duty to speak and act if I could thereby do any good; but obligation ceases with ability to do good." The brethren at the North have done good, and can do good. Facts: I am what I am, because men at the North have held up truth to awaken conscience, and collected facts to convince the judgment. Whatever purpose I have to plead in the South the cause of the poor slave—to free my country of a great social and political evil—to remove from the gospel the great clog of slavery, I owe to the efforts of friends at the North. Another young man has already gone forth from my own county, to preach the gospel as condemning slavery. Through his instrumentality, whole families of whites have been converted to anti-slavery principles; and one or two large families of colored people liberated. Through other instrumentality others have been converted, and many aroused to inquiry. All this in one county of the South; yet all this, primarily, through the influence of the North. Did space permit, many more such facts might be presented, showing that the North has something to do with slavery. But the great work to be done now, is to wake up attention—get truth before the mind, and collect facts as materials for the great reformation. Some are already converted on the ground, others are awakened and inquiring. Truth is spreading. A conscience is being awakened; the fuel of a great conflagration is preparing; and soon it will only be necessary for some Luther to seize the torch of truth, pass through the land, and a bright flame of philanthrophy will flash athwart the nation. Tell the brethren of the North to speak on—hold conventions—collect facts. They will thus prepare materials for future and more efficient action. They will also encourage and edify those who are preparing for the great reformation.—The other day, I was listening very eagerly for something on the subject of slavery, when suddenly I recognized, in behalf of the slaves, the well-known voice of my old teacher in theology, Dr. Beecher, breaking over the tops of the mountains, and winding its way across our wide spread valley. It re-animated my soul. I was filled with new zeal and courage. I rejoiced that the cause of the slave, the cause of patriotism and humanity, had so able an advocate; that that vigorous intellect, that impassioned soul, that eloquent tongue, which has so long been employed in the cause of salvation, education, and temperance, will before it is palsied by death, be employed in the cause of liberty.

Tell Northern Christians to speak on. Their words are not lost. They are heard in the South, and heard gladly. The friends of the slave drink in their words, as the thirsty traveller the brook at the mountain's base. Tell those across the ocean to speak on. Think not that their voice is lost on the wide Atlantic. It reaches our shores with all its original vigor. The leaven of English philanthropy is dreaded more by the slave-holder than the artillery of all Europe.

Tell the Christians of the whole world to speak on. Christ's body is one. It is a complete system; and when we all act in concert, we feel each other's propelling influence. If any make an erratic movement, a departure from the great law of love, we feel the shock.

2. I feel that those who refuse to speak and act on the subject of slavery, are neglectful of their duty as patriots and philanthropists. There is no one position more clearly established by facts than that American slavery is productive of an incalculable amount of human suffering, both mental and physical. The position, that "slavery is a great national evil," is also established by a multitude of facts. The position has also been established, that men at the North and East have already secured the manumission of some slaves; have been instrumental in the conversion of many whites; have done much in the diffusion of truth, the collection of facts for future action, and in waking up attention throughout the world. The question of duty is no longer, then, a local one—one confined to the South—but a national one, involving the interests and duty of every man.

The men of the North are especially called upon to speak and act; because they are placed under more favorable circumstances than the South, for the perception of the truth, being free from the blinding influence of prejudice, *interest*, pride of power, and long established habits. Every one who is at all acquainted with mind, knows the blinding effect of these causes. I speak of what I have felt and seen. And now brethren at the North, if God has opened your eyes to a perception of the evils of slavery, can you, owing such duties as you do to your country and fellow-men, refuse to make known that evil?

Will you refuse to speak to those who are sitting in darkness? Has God lighted up a fire in your souls, that you should place over it a bushel, and hide it from the world? No, brethren; rather place it upon a candlestick, that it may give light to all in the house. The work to be done is a moral work—a change of mind and heart. The means to be employed is truth. We cannot call to our aid the mandate of the monarch. We cannot call to our aid the decision of parliament. We must arouse the conscience, and convert the judgment. To do this those who have the truth must hold it up before the eyes of the nation; hold it there continually, that its brightness may dispel the mist, wake the conscience, rouse the sensibilities, and determine the will. But if those who have the light refuse to let it be seen, how shall the good be done? Speak on, then, brethren at the North. The South will not. She sees not her duty or interest. They are veiled from her. Cry with the importunity of one who mourns over the fatuity of a brother or sister. If you refuse, the poor slave must die in his chain—the car of the Saviour's glory must be stayed in its triumphant march—the sun of our nation's greatness must sink in anarchy, confusion and blood. But speak, and the victory is gained—"for truth is mighty and will prevail." The conflict between light and darkness may be long, but the issue is certain. Speak on—but speak the language of love. Let there be no poscription, no railing, no abuse. "Let it be not so much as named among you." It will do no good, but evil, and evil only. I speak from experience. If life were closing, and I had but one sentence to utter in reference to slavery, I would say, speak the language of love. Write not an article, speak not a sentence, without testing them by the principles of *love*. Love is the power by which Jesus will conquer the world. A KENTUCKIAN.

Riches of Agriculture.

Our minister at the court of St. James made the following eloquent remarks, at a meeting of the Royal Agricultural Society of England, held at Derby on the 13th of July. His talents and extensive learning are the pride of his country.

Mr. Everett rose to return thanks, but it was several minutes ere he could obtain a hearing, such was the burst of enthusiasm with which he was received. He said: My lord and gentlemen—I assure you, without the slightest affectation, that whether I consider the kind manner in which you, my lord, have spoken of me personally, or of my country, I am almost overpowered with feelings which I am utterly destitute of words to express [cheers.] Such a notice, from such a company, of my country and of myself from this intelligent assembly of English noblemen, gentlemen, and yeomanry [cheers]—from you, my lord, who have borne the flag of your country with honor on the sea [cheers,] and who sustain a position of importance and responsibility on shore, renders it impossible for me to find adequate words in which to thank you all, as I ought to do. You have only, my lord, done me justice in ascribing to me the kindest feelings towards the land of my fathers. My lord, I am a great believer in the efficacy of race, and that of blood, as far as national descent is concerned. I do not think this is a matter connected solely with short horns, with Herefords, or with south downs [cheers.] I believe in a race of men, as well as of inferior animals [renewed cheers.] Attached as I am ardently and passionately to my native land—desirous of straining every nerve when necessary in her service, and if need ever be to shed the last drop of blood in her defence, I yet rejoice that my ancestors were the countrymen of your ancestors too. The sound of my native language beyond the sea, is music to my ears [cheers]—I rejoice that when speaking in my mother tongue, I speak also in the mother tongue of a people kindred to myself [cheers;] and if there be any occasion, my lord—if there be any meeting that ought to bring us all together as brethren—it is certainly a meeting of those devoted to the development of the great parent art, agriculture—the common interest of civilized nations [cheers.]—Oh, my lord, I firmly believe that if one-thousandth part of the skill, the energy, and the treasures that have been expended by rival nations, in the fierce and deadly struggles in what is commonly called the "field," had been employed in a generous emulation to see which should excel the rest in the arts of peace—had this been done, I believe that you farmers would have driven us diplomatists from the field; at any rate, you would leave us but little to do in carrying on angry international discussions. [Great cheering.]

You have been pleased, my lord, to allude to the important commercial relations subsisting between the two countries. They are already important, and most earnestly and cordially do I wish they may become more so.

There is a thought connected with this subject which has suggested itself to me since I listened to the speech delivered last evening by your lordship, illustrating the incalculable importance of agricultural pursuits. The entire commerce carried on by Great Britain with the United States of America—your exports to that country, and your imports from it, are fully twice as great as your commercial transactions with any other nation, and yet what, think you, does this commerce amount to? It is in value equal to the annual crop of oats and beans in Great Britain, [cheers] as the amount of those articles is given from Mr. McCulloch in Mr. Pusey's essay, cited by your lordship last evening. They alone are equal to the exports and imports between Great Britain and the United States. I will adduce one more fact, to show the vast importance of your agriculture. The whole foreign commerce of Great Britain, for which you overshadow the ocean with your fleets, and plant your colonies in the most distant parts of the globe, is actually surpassed in value by the annual grass crop of the island. [Cheers.] Truly, then, was it said, that he was the greatest benefactor to his country who caused two blades of grass to grow, where one only grew before. [Hear, hear.]

It does not become me, my lord, I will not say as a stranger, for by your courtesy you have permitted me to lay aside that name, [cheers] but as your guest, to enter into the details on this occasion, in reference to the important subject which has called us together, but I could not fail to be struck, in going the round of your implement and stock yard this morning, with the fact, that how much cause soever might have existed in former times for complaining of the deficiency and want of improvement in the construction of agricultural implements, or in any other department of agriculture, there was no room now for making a similar complaint. It seemed to me that there was an amount of science, mechanical skill, practical sagacity, of countenance and attention on the part of the higher orders, and of diligence and perseverance on the part of the laboring classes, all in a degree of close combination for the promotion of agriculture, that has never been equalled in the history of the world. [Great cheers.] My lord, it it is a remarkable fact, if I may be pardoned for indulging at this time in a general reflection of this kind, that, till lately all the improvements in agriculture seem to have been the product of the earliest infancy of mankind. Who can tell when that useful implement, which lies at the basis of all civilization—who can tell when the Plough was invented? Who can tell when man first called in, as the humble partners of his toil, the horse, the ox, the cow, the swine, and the sheep, and took them into a profitable alliance with himself? If it were possible to discover the name of the man who caught the first wild dog, and taught it to assist in the tending of the sheep, you should raise a monument of brass or marble to his memory, a nobler monument than has ever been raised to monarch or to hero. Who is able, at this date of the world's history, to tell the period when the vine and the olive, when any of the cereal grains or generous fruits, or the asculent roots, were first brought to their present state? There is but one of these, viz: the potato, the history of which alone is known. The story of the rest runs back into those recesses of antiquity into which we cannot follow them. They were first cultivated when our British and common ancestors roamed over the morasses of this now beautiful and free and merry England [cheers]—a race of painted savages, and when even the Greeks and Romans were subsisting upon the beech-nut and the acorn. [Cheers.]

It seems to me that men, in their agricultural progress, have followed, to some extent, that curious law to which Professor Owen so happily alluded, and so clearly illustrated, at the council dinner of yesterday, that governs some of the ruminating animals within the topics. He pointed out to us that the ruminating animals of those fervid climes have a large hump of fat upon their shoulders. During the first five or six months of the year this excrescence is nourished and increases, while the animal feeds upon the food which is then plentifully provided for it. On the store of fat thus laid aside, as it were, for a season of scarcity, they manage to subsist for the remaining seven months of the year, when the herbage is parched and fails. Such precisely seems to have been the case with mankind as regards their progress in agriculture. In the early infancy of the race, and for nearly 3000 years they have subsisted on little else [great laughter.] They made these great discoveries and improvements like the lump of fat described by Mr. Owen. We read in Virgil of the plough as in use in his day, but the very plough described in the Georgics, is to this day to be found in the south of Europe. We see the same plough yet in the hands of the peasantry there, as we behold in *bas relief* in their marble relics of antiquity, and as far as improvement was concerned, the marble ploughman has done as much as the ploughman in the field. It is certainly a most pleasing subject of reflection that the revival of agriculture in these latter days is the work of that Anglo-Saxon race of which you, my lord, have just spoken. It has been left to you —and if I may be permitted to say so, to us,—living though we do in these austere climes, beneath these ungenial skies, weeping as they are as if in penitence for their own rigor,* [great cheering]—for us, my lord, it has been reserved to do what they have not yet accomplished in Greece or in Italy, with all their sunny climes. This is mainly attributable to the want among us of those tropical luxuries and those enervating though balmy breezes of the south, in the enjoyment of which we should not have been possesed of that hardihood of frame, that perseverance, character and resolution, that are worth all the spices and perfumes of Arabia. [Prolonged cheers.] It is that which enables you to make the boast, in which I hope my country may be permitted to join, that

"Man is the nobler growth our soil supplies,
And souls are ripen'd in our northern skies."

[Cheers.] I beg pardon of the company, and you, my noble lord, for the length of time I have detained you [great cries of "no, no," "go on, go on;"] and in concluding, after thanking you for the indulgence you have manifested towards me, and the patience with which I have been listened to, would assure you all, that when these shouts shall be heard across the Atlantic—as they will be eighteen or nineteen days hence—they will be echoed back again from hearts as warm as yours. The honorable gentleman, on sitting down, was greeted with a storm of applause which lasted several minutes.

* The rain was falling in torrents on the canvass roof of the pavillion

A Gem.

Give us such boys as have been blessed with the instructions of a pious mother. This is a qualification for which no substitute can be found on earth. Never would we despair of the child who has been used in his infancy to hear the precepts of heavenly truth inculcated in the accents of maternal love. Truths thus distilled live forever in the memory. They are interwoven with all the sensibilities of the soul. They are the fortress of conscience, not impregnable, it is true, but indestructible. They furnish the mind with chords which, in after life, seldom fail to vibrate to the touch of faithful expostulation. They are as inextinguishable sparks, which being seemingly smothered under a heap of corruption, may be fanned by the breath of friendly and spiritual counsel, into the pure and genial flame of piety.

Industry.—The following anecdote may give encouragement to the industrious:

Not long ago a country gentleman had an estate of £200 a year, which he kept in his own hands until he found himself so much in debt, that to satisfy his creditors he was obliged to sell the half and let the remainder to a farmer for twenty years. Towards the expiration of the lease, the farmer coming one day to pay his rent, asked the gentleman whether he would sell his farm. "Why, will you buy it?" said the gentleman. "If you will part with it, and we can agree," replied the farmer. "That is exceedingly strange," said the gentleman, "pray tell me how it happens that, while I could not live upon twice as much land, for which I pay no rent, you are regularly paying me a hundred pounds a year for your farm, and are able, in a few years, to purchase it?" "The reason is plain," answered, the farmer, "you sat still and said go—I got up and said come—you laid in bed and enjoyed your estate—I rose in the morning and minded my business."

Nothing truer than this.—A shilling a day is better than nothing. The very act of being at work will procure employ, by and by, at a fair rate. Men avoid him who is always strolling about the streets; he is judged unfit for any thing, and may die of want of employ.

Paying Debts.—What pleasure it is to pay one's debts! I remember to have heard Sir Thomas Lyttleton make this observation. It seems to flow from a combination of circumstances, each of which is productive of pleasure. In the first place, it removes that uneasiness which a true spirit feels from dependence and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection. It promotes that future confidence which is so very interesting to an honest mind. It opens a prospect of being readily supplied with what we want on future occasions. It leaves a consciousness of our own virtue; and it is a measure we know to be right, both in point of justice and sound economy. Finally, it is the main support of simple reputation.—*Shenstone.*

Missionary Anecdote.

A woman of Wakefield, well known to be in needy circumstances, offered to subscribe a penny a week to the missionary fund. 'Surely you,' said one, 'are too poor to afford this!' She replied, 'I spin so many hanks of yarn a week for a maintenance; I will spin one more, and that will be a penny for the Society.' 'I would rather,' said a gentleman who related this at the Sheffield meeting, 'see that hank suspended in the poor woman's cottage—A token of her zeal for the triumph of the gospel, than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men!'

When our more wealthy readers peruse such instances of zeal in the poor as that above related, will it not be natural to ask themselves, What exertions do we make,—what privations do we endure in proportion to our superior means?

Emigrants.—One day last week Capt. McLean conveyed in the steamboat Swallow to Troy, over 100 Prussian emigrants, bound to Wisconsin. They are a part of a society of Lutherans, and are soon to be followed by the remainder, numbering about fourteen thousand. They are induced to leave their native country, and to make this their future residence, on account of the religious freedom guaranteed by our Federal Constitution. They are hardy, frugal, industrious, and intelligent, well acquainted with husbandry, and have the means and disposition to engage in it. They will prove a valuable acquisition to the Territory in which they shall settle.—*New York Herald.*

Advertisements.

PLEASE READ THIS
CIRCULAR.
T. GILBERT & CO.,
PIANO-FORTE MANUFACTURERS,
406 WASHINGTON STREET, BOSTON,
NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "Currier & Gilbert, 393," "T. Gilbert," and "T. Gilbert & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. Gilbert is still actively and constantly engaged in superintending the business, assisted by his partner, Henry Safford, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano-Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a cash business, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage.
Boston, Feb. 3, 1843. T. GILBERT & CO

What think ye of Christ?

THE "CLAIMS OF JESUS." By the Rev. Robert Turnbull, pastor of the Harvard Street Church, Boston.

This work is earnestly recommended to our readers as a brief but lucid and popular exposition of the cardinal doctrines of Christianity. It is called forth by the recent developments of a "philosophy falsely so called," and aims to settle the public mind firmly on those eternal principles of truth, which piety has always loved and often sustained at the expense of her blood. It is logical, eloquent, and convincing, like all we have before seen from the same pen and heart.—*Boston Recorder.*

A mild and affectionate treatise on the character and claims of Christ. The author states the argument in a concise and conclusive, though not in a controversial manner. The book is written, generally, in a neat and attractive style, occasionally highly impassioned, as one might be expected to write who had thoroughly imbued his mind with the grandeur of such a theme. We hope the work will meet the general circulation of which it is worthy, and in a quiet and unobtrusive manner, guide the wavering to right views concerning the "root and offspring of David, and the bright and morning star."
Christian Review.

We commend this work to our readers as an able and conclusive discussion of the divinity and atonement of Christ. Brother Turnbull wields an uncommonly vigorous pen. We hope his little book will meet with extensive circulation.—*Baptist Advocate.*

For sale by GOULD, KENDALL & LINCOLN, 59 Washington Street. 3m. May 10.

A New and Important Work.

A MONTHLY periodical, to be called THE CHRISTIAN STANDARD, is proposed to be published under the superintendence of an association of clergymen, and other literary gentlemen.

The object of this work will be to illustrate the Christian faith as it is held by Evangelical denominations, and examine in a popular style, but in a critical manner, different portions of the Holy Scriptures.

This character of the work will render it a valuable assistant to the S. S. scholar and teacher, and useful to the general religious reader.

TERMS.

1. To one copy per annum, paid on delivery of the first number, one dollar. To six copies per annum, five dollars. To one copy per annum, paid at the close of three or six months, one dollar and fifty cents.
2. The work will contain 300 pages per annum, of the size and quality of the Christian Review.
3. The first number will be issued as soon as the number of subscribers will encourage the enterprise.

All communications should be addressed, *postage paid*, to the subscriber, Zebulon Jones, *Agent.*
Peterboro', N. H., June 13, 1843

Situation Wanted.

A GRADUATE of a New England College, who has had some ten or twelve years' experience as Teacher, is desirous of obtaining a permanent situation, with a fixed salary. Communications addressed to A. M. at the office of the Reflector will receive immediate attention.
July 26.

Sacred Melodies.

COMPILED by Rev. S. B. Swaim, with special reference to conference meetings, Sabbath schools and other occasions. For sale at New England Sabbath School Depository, 79 Cornhill, and also at WARREN LASELL'S, Worcester. May 17.

Six Dollar Book published and sold at Three Dollars.

The Christian's Gift for 1844.

THE MOST SPLENDIDLY ILLUSTRATED WORK ON BIBLE HISTORY ever offered to the American public, embellished with several hundred new and fine Engravings,—the whole work (two volumes in one) making Seven Hundred large and closely printed octavo pages, elegantly bound in gilt, and lettered, in the most finished style of modern book-making. Price only THREE DOLLARS: being the CHEAPEST WORK EVER ISSUED IN THE WORLD! The publishers respectfully request Clergymen, Teachers of Sabbath schools, Heads of Families, and Booksellers, to examine this new, cheap, and splendidly illustrated Work. The character and contents of this volume are better defined by its expressive title:

SEAR'S NEW AND COMPLETE
HISTORY OF THE HOLY BIBLE,
As contained in the Old and New Testaments, from the creation of the world to the full establishment of Christianity. Containing a clear and comprehensive account of every remarkable transaction recorded in the sacred Scriptures during a period of upwards of four thousand years, with copious notes, critical and explanatory, forming an illustrated commentary of THE SACRED TEXT.

Part I.—THE OLD TESTAMENT HISTORY.
Part II.—THE NEW TESTAMENT HISTORY.

BY ROBERT SEARS,

Aided by the writings of our most celebrated biblical scholars, and other learned persons, who have made the Scriptures their study. Two volumes in one.

☞ Commentators, lexicographers, oriental travellers, and Biblical critics of the greatest name, have been extensively and carefully consulted in preparing this work. The Editor trusts it will be found worthy of the patronage of Christian pastors, instructors, and parents, of all denominations; and well calculated, under the Divine blessing, to enlighten the understanding, purify the heart, and promote that knowledge by which we may obtain happiness in this world, and eternal salvation in that which is to come.

This "New and Complete History of the Old and New Testaments" is respectfully offered to the Christian churches of America; and, if worthy, will receive all the patronage it deserves—and we ask no more. Several of our friends, whose learning and experience eminently qualify and entitle them to pronounce an opinion on such a work, declare their conviction that it will be found appropriately seasonable in our eventful but auspicious times; for though daring infidelity, with brutalizing immorality among some portions of the people, and the specious system of Popery, are assuming new forms in their opposition to Divine Revelation multitudes of our youth among all classes, far better and more extensively instructed than in former days, are eagerly inquiring for SACRED KNOWLEDGE, and seeking with deeply-felt interest for a more comprehensive acquaintance with the pure Oracles of God.

☞ Agents, *responsible men*, are wanted to sell the above work, in every town and village throughout the New England States. For particulars, &c., address, (*post paid*,) SAXTON, PEIRCE & CO.,
August 30. 133 1-2 Washington Street, Boston.

New England S. S. Union,
DEPOSITORY, 79 CORNHILL, BOSTON.

THE Union are constantly adding to their series of publications new books written for the Union, and revised by the Committee of Publication. In addition to their own publications, the Depository is supplied with a large assortment of BIBLES, TESTAMENTS, COMMENTARIES, TEXT-BOOKS, HYMN-BOOKS, SCRIPTURE MAPS, &c. &c., which will be sold at the lowest cash prices.

QUESTION BOOKS.

The Union publish the following valuable series of Question Books, which have been very extensively introduced into the Sabbath schools in New England and elsewhere.

N. E S. S. Question Book, Vol. 1, single, 12 1-2, $12 per hun.
" " Vol. 2, 12 1-2, " "
" " Vol. 3, 12 1-2, " "
Infant S. S. Class Book, Part 1, 60 cents per doz.
" " " Part 2, 60 " "
Little Child's Catechism, 42 " "
S. S. Treasury, published monthly, 50 " per annum.

Each number of the Treasury is embellished with one or more engravings, and no pains are spared to make the work a valuable and interesting Sabbath School Miscellany. H. S. WASHBURN, *Agent.*
August 30. 6t.

THE PSALMIST.

A NEW COLLECTION OF HYMNS, FOR THE USE OF THE BAPTIST CHURCHES.

BY BARON STOW AND S. F. SMITH.

THIS work contains nearly Twelve Hundred Hymns, original and selected, together with a collection of Chants and selections for chanting, at the end.

The numerous and urgent calls which have for a long time been made, from various sections of the country, for a new collection of Hymns, that should be adapted to the wants of the churches generally, it is hoped will here be fully met.

In addition to the protracted labor of the editors, the proof sheets have all been submitted to a Committee, composed of clergymen of high standing, in different parts of the Union, by whose critical examination and important suggestions the value of the work has been greatly enhanced.

All of Watts's hymns, possessing lyrical spirit, and suited to the worship of a Christian assembly, are inserted, and a large number of hymns heretofore unknown in this country, have been introduced. The distinction of psalms and hymns, usually made in other collections, it will be perceived, has been avoided in this, and all have been arranged together, under their appropriate heads, and numbered in regular, unbroken succession.

The acknowledged ability of the editors for their task; the uncommon facilities enjoyed by them, of drawing from the best sources in this and other countries; the great care with which the compilation has been made; the new, convenient, and systematic plan of arrangement adopted, give the publishers confidence in the belief that it will prove a work far superior in merit to any now before the public.

United Testimony of the Pastors of the Baptist Churches in Boston and vicinity.

Messrs. Gould, Kendall & Lincoln,—Permit us to take this method of expressing our great satisfaction with the Collection of Hymns which you have of late published for the use of the Baptist denomination. As Pastors, we have long felt the need of some book, different from any which could be obtained, and we have looked forward with interest to the time when your proposed work should be issued from the press. That work is now completed, and before the public; and from an attentive and careful examination of its pages, we are prepared to give it a hearty recommendation. It is clear in its arrangement, sound in doctrine, rich in sentiment, sweet and beautiful in its poetry, and, in our opinion, most admirably adapted to the wants of the denomination. We cannot but hope, therefore, that it will soon be adopted by all our churches.

Daniel Sharp, *Pastor of Charles St Ch.*
R. W. Cushman, *Pastor of Bowdoin Sq. Ch.*
R. H. Neale, *Pastor of the First Bap. Ch.*
Wm. Hague, *Pastor of Federal St. Bap. Ch.*
Robert Turnbull, *Pastor of Harvard St. Ch.*
Nathaniel Colver, *Pastor of First Free Bap. Ch.*
T. F. Caldicott, *Pastor of the Baptist Ch. Roxbury.*
W. H. Shailer, *Pastor of the Bap. Ch. Brookline.*
Nicholas Medbery, *Pastor of the Bap. Ch. Watertown.*
J. W. Parker, *Pastor of the Bap. Ch. Cambridge.*
Bradley Miner, *Pastor of the Bap. Ch. Dorchester.*
J. W. Olmstead, *Pastor of the Bap. Ch. Chelsea.*
Joseph Banvard, *Pastor of Second Bap. Ch. Salem.*
Silas B Randall, *Pastor of the Bap. Ch. Woburn.*
Boston, 1843.

Testimony of a Committee of the Faculty of Hamilton Literary and Theological Institution.

Messrs. Gould, Kendall & Lincoln,—The undersigned have been appointed, by the Faculty of our Institution, a Committee to examine the Hymn Book, entitled "The Psalmist," recently published by you, and edited by Rev. B. Stow and Rev. S. F. Smith. It gives us pleasure to state, as the result of our examination, that we consider the work decidedly superior to any similar collection with which we are acquainted. Its materials are drawn from the best sources of sacred lyrical poetry in our language; the arrangement is eminently happy; and the variety of its selections adapts it to almost every occasion. We think the adoption of the work in the Baptist churches of our country would be calculated greatly to elevate that interesting branch of worship with reference to which it is prepared.

A. C. Kendrick, *Prof. of the Greek Lan. and Lit.*
J. S. Maginnis, *Prof. of Biblical Theology.*
T. J. Conant, *Prof. Heb. & Bib. Criticism & Interpretation.*
J. H. Raymond, *Tut. Intel. & Mor. Philos. & Belles-lettres.*
Hamilton, Aug. 2, 1843.

The price for the 18mo. size, strongly bound in sheep; is 75 cents, and the pocket edition 62 1-2 cts. A liberal discount will be made, where a number of copies are purchased at one time.

Copies furnished gratis to those wishing to examine the work with a view to its introduction.

Just published by GOULD, KENDALL & LINCOLN,
Aug. 16. 59 Washington Street.

Mr. Stow's Centennial Discourse.

A DISCOURSE, delivered at the One Hundredth Anniversary of the organization of the Baldwin Place Baptist Church, July 27, 1843. With an Appendix. By Baron Stow, pastor.

Just published by GOULD, KENDALL & LINCOLN,
August 16. 59 Washington Street.

Watts Entire and Unaltered.

WINCHELL'S WATTS, with a selection of more than five hundred Hymns. Price—six dollars per dozen, and a discount to Societies by the hundred. For sale by JAMES LORING, No. 132 Washington Street.

It has recently been said that Dr. Watts has drawn sweeter strains from the harp of David, than it has ever given to the Church of God, since the hand of the old Hebrew bard swept across its strings, and enkindled the devotions of the faithful

The cover of the Missionary Herald for July, 1843, contains the following expressions of opinion regarding the use of Watts entire and unaltered, addressed to the publishers of Worcester's Watts, a work similar in its object to Winchell's Watts. Rev. Dr. Barnes, author of Notes on the Gospels, in a letter dated May 29, 1843, remarks that it has been in use in the church of which he is pastor, for several years, and has given a high degree of satisfaction. *It meets a strong desire existing in the Christian community generally, to retain Watts entire and unchanged.* Rev. Dr. Spencer, of Brooklyn, N. Y., in a letter dated June 7, 1843, says. "In my opinion, all the attempts that have ever been made to improve Watts' version of the Psalms and his Hymns by omissions, amendments, and alterations of different sorts *have only done an injury*, both in respect to the religious sentiment and the poetical beauty.

Rev. Nehemiah Adams, of Boston, in a letter dated June 20, 1843, remarks: "*The extensive wish to retain Watts entire*, I believe to be something better than a blind partiality growing out of long use. Christians are much indebted to the more didactic hymns of Watts for doctrinal knowledge. I have never felt the force of the objection against such hymns that they seem to teach instead of being exclusively hymns of praise. When we consider to what extent the Greek odes and choruses are narrative, and historical and of didactic moral sentiment, we cannot properly object to Psalms and Hymns of this character, as unsuitable for musical expression. The Hebrew Psalms are a sufficient warrant in the case. My chief reason for possessing Watts entire, is the religious doctrine conveyed, in those Psalms and Hymns which are dropped in some collections, as impracticable for singers." August 9.

ALFRED LADD,
CHEAP CASH GROCERY,
Cheap as at any other store in the city,
37 LEVERETT ST.
(Opposite the Jail.) BOSTON.
July 11. ly.

Woodman & Parker,
HAT MANUFACTURERS,
NO. 41 WASHINGTON STREET,
(Rear of 39, through the Arch.)
Hats of every description made to order, and warranted.
Edwin Woodman, James Parker. ly June 21.

J. & H. A. WEBSTER,
JOBBERS OF DRY GOODS,
FOR CASH,
No. 5 Central, near Kilby Street,
Joshua Webster, Henry A. Webster, BOSTON.
March 8. ly

ORCUTT'S IMPROVED
Patent Lightning Conductors!!

WILLIAM A. ORCUTT (successor to Dr. King) gives notice that he still continues his office at No. 30 Cornhill, where he is ready to receive orders from all parts of the country.

His improvements consist in the use of a new metal not liable to oxidize, and of superior conducting and receiving power for the points and caps of the conductors, instead of iron, as heretofore used, and the adoption of a new method of connection, by which all the parts of the rods are perfectly connected.

These improvements have received the unqualified approbation of all who have examined them, and a moment's observation will convince any one of the superiority of the new plan as it respects beauty, strength and utility. Notwithstanding the superiority of the rods, no addition has been made to the old prices.

Mr. Orcutt has been engaged in this business about eight years, four of which were spent with Dr. King, who entrusted him with the most difficult application of the conductors. He has certificates to that effect in his possession, which any one may examine. During the past year he has, in addition to a great number of smaller jobs, affixed his rods to the costly mansions of the Hon. Abbott Lawrence and the Hon. Jonathan Phillips of Boston, the new building for the Library of Harvard University, and to the Bunker Hill Monument, and has in every instant given complete satisfaction. June 21.

New Baptist Hymn Book.

MANUAL OF CHRISTIAN PSALMODY. A collection of Psalms and Hymns for Public Worship. With marks for musical expression. Revised and prepared by Rev. Rufus Babcock, Jr., D. D., pastor of the Baptist Church, Poughkeepsie, N. Y.

The Manual of Psalmody is more extensive and complete than any other book of the kind in common use.—There is a range of topics comprehended, from which pieces may be selected suited to every variety of circumstances and occasions occurring in connection with Christian experience, revivals of religion, the enterprises of Christian benevolence, and the general interests of the church.

From Professors Chase and Ripley, of the Newton Theological Seminary.

In our opinion, the plan and general execution of this "Manual of Christian Psalmody" are pre-eminently entitled to the favorable regard of the public.

From Rev. Daniel Sharp, D. D., Boston.

In my estimation, its sentiments are truly evangelical Its style is chaste, flowing, and elevated, and can scarcely fail of exciting pleasant, powerful, and pious emotions. Its defects are few, and its excellences are many.

Recommended also by Rev. Jonathan Going, Rev. Charles G. Sommers, Rev. Leland Howard, Rev. John M Peck, Rev. Abishai Sampson, Rev. Arthur S. Train, Rev. Wm. T. Brantley, Rev. O. A. Dodge, Rev. Baron Stow, Rev. D. Dunbar, Rev. Henry Clark, Rev. S. F. Smith, Rev. S. P. Hill, and other clergymen.

☞ The "Manual of Psalmody" has already been adopted in a number of churches with great acceptance. It is published in three sizes, 12mo., 18mo., and 32., and is well printed and strongly bound.

☞ *Churches supplied on very reasonable terms.* Those wishing to examine the work are requested to call on the publisher, and receive a copy for this purpose gratis.

Published and for sale by T. R. MARVIN, No. 24 Congress Street, Boston; and also for sale by Booksellers generally. ly Jan. 25.

CASH CLOTH STORE.
LYMAN C. GASKELL,
NO. 33 WASHINGTON ST. BOSTON,

RESPECTFULLY solicits the attention of purchasers to his assortment of fresh Woolen goods, consisting of Broadcloths, Cassimeres, Doeskins, Satinets, Silk Velvets, Vestings, Summer goods, and other articles, usually kept in a cloth store.

Among his assortment, may be found some extra qualities of German Cloths; which will never change their color by wearing; and are considered superior for Dress or Frock Coats.

Also some English and American cloths, dyed in the wool, and very durable.

Extra fine Cassimeres of various colors, suitable to match the above cloths.

Low priced Cassimeres, stout and durable for every day wear; together with Trimmings for making up garments; which will be sold at LOW PRICES at Wholesale and Retail. May 3

The Great Teacher.

CHARACTERISTICS of our Lord's Ministry. By the Rev. John Harris, D. D., With an Introductory Essay, by Heman Humphrey, D. D., President of Amherst College.

"The book itself must have cost much meditation, much communion on the bosom of Jesus, and much prayer. Its style is like the country which gave it birth—beautiful, varied, finished, and every way delightful.—An American writer on the same subject would have more resembled his own country—rising now and then, again descending to the valley. But the English writers carry you on—like their own M'Adamized roads—safely, rapidly, delighted, and unfatigued. But the style of this work is its smallest excellence. It will be read. It ought to be read. It will find its way to many parlors, and add to the comforts of many a happy fireside. The reader will rise from each chapter, not able, perhaps, to carry with him many striking remarks or apparent paradoxes; but he will have a sweet impression made upon his soul, like that which soft and touching music makes when every thing about it is appropriate. The writer pours forth a clear and beautiful light, like that of the evening light-house, when it sheds its rays upon the sleeping waters, and covers them with a surface of gold. We can have no sympathy with a heart which yields not to impressions delicate and holy, which the perusal of this work will naturally make."

Just published, by GOULD, KENDALL & LINCOLN,
August 2. 59 Washington Street.

Fruit of the Vine,
FOR COMMUNION OCCASIONS.

UNDER directions given by Rev. Isaac Bird, late Missionary in Syria, the subscriber has imported Grape Juice in the form of a Syrup. It has been subjected to a careful analysis and pronounced *pure.*—*One Dollar per Bottle.* One bottle will make one gallon of Wine.—For sale at the Temperance Rooms, No. 9, Cornhill, and at Store No. 14 Broomfield Street, Boston.
June 7. 3mo. ABEL SPAULDING.

Standard Baptist Hymn Book.

WINCHELL'S WATTS, with a Selection of more than five hundred hymns. Price Six Dollars per dozen. For sale by JAMES LORING: No. 132 Washington Street.

The world never saw but one Homer, Shakespeare, Milton, or Watts. Fisher Ames the most accomplished scholar of his times said of Watts, "No uninspired man according to his judgment, has succeded so well as Watts, in uniting with the sentiments of piety, the embellishments of poetry." He strenuously opposed the introduction of another collection of Hymns into the religious society of which he was a member. Winchell's Watts has survived a multitude of competitors, and probably more than one hundred and fifty thousand copies have been circulated. Protestant Christians will not be offended in Winchell with that remnant of Popery, a selection of Chants, which is an appendage introduced by St. Ambrose in the 4th century, unbecoming the descendants of the great reformers, occasionally embodied in new collections. That a choir of singers should chant prayers is as absurd as if our pastors adopted this form instead of the established mode. No abridgement of Watts or general selection of Hymns has ever appeared without the omission and alteration of a great number of precious Hymns by Watts, a loss somewhat as greivous to a host of Christians as an abridgement of the inspired volume itself, with which it is more closely identified than any other human production. July 19.

New Temperance Tale,
BY L. M. SARGENT, ESQ.

JUST published, THE TEMPERANCE MEETING IN THE VILLAGE OF TATTERTOWN. By the author of "My Mother's Gold Ring," &c. This constitutes No. 21 of the well-known and popular "Temperance Tles," by the above author. 150 pages—price 20 cts; $16 per hundred. Published by W. S. DAMRELL,
May 24. No. 11 Cornhill.

Book and Job Printing.

THE Publisher of the Christian Reflector is prepared to execute all kinds of BOOK & JOB PRINTING, at his extensive Printing Office, No. 11 Cornhill, Boston. The Office is well supplied with all necessary materials, and his facilities for executing handsome printing are numerous. A large part of the Book Type is new, and of the most approved patterns. The assortment of Job Type is large, and embraces a great variety of modern styles.

In the BOOKS, PAMPHLETS, SERMONS, &c., printed at this Office, particular care is devoted to the correctness of the typography, as well as to beauty of appearance.

JOB PRINTING, including Shop Bills, Show Bills, Circulars, Blanks, Checks, Billets, Head Bills, Shoe Stamps, Notices, &c., &c., executed on the lowest terms.

BUSINESS & VISITING CARDS, printed with neatness and despatch, on the well-known and unrivalled Orcutt Card Press.

☞ People from the country, who have jobs of Printing, which they wish to have executed with

BEAUTY, CHEAPNESS & DESPATCH,

are invited to call at this Office, where every effort will be made to accommodate them. Feb. 1.

FORD'S EATING HOUSE,
AT THE WELL-KNOWN STAND,
NO. 2 WILSON'S LANE.....BOSTON.
(*Near State St. and the Post Office.*)

THIS Establishment is intended to accommodate gentlemen who statedly or occasionally visit the city with meals at short notice, and at a reasonable price.

The Bill of Fare comprises as large a variety, daily, as can be found at any Eating House in this city; and every effort is made to please those who may find it convenient to patronise the establishment.

Meals furnished at any time from 6 o'clock in the morning until 9 o'clock in the evening.
March 29. 3m.